THE PACIFIC

A religious and family paper

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Over It All.

Over it all—the care and the fret,
The mixture of joy and sad regret,
The anxious thought and the burdened heart,
The bitter loss and the cruel smart—
Over it all—this puzzling dream—
His glad love shines with holy beam.

Over it all—the hope and the fear,
The struggle for right when wrong is near,
The kind intent, though the words be cold,
The prayer for patience and love's sweet hold—
Over it all his justice lies
Unchanged by sudden or dark surprise.

Over it all—the day and the night—
The hours of dark, the seasons of light,
Mistakes and blunders and faults and all
The pitiful cries from those who fall—
His kindness waits to help and bless
With a father's touch of tenderness.

And he sees it all and reads aright
As we cannot do with blinded sight,
And we dare not blame, we dare not chide
When others falter and turn aside;
We see in part, we know but in part,
The human thought and the human heart;
And 'tis well to leave to his own care
The open judgment—it must be fair—
And give him thanks that over it all
His mercy answers his children's call.

ANNA WILSON SIMMONS.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy."

San Francisco, Cal. W. W. PERRIER, Editor. Thursday, March 21, 1901

Live Thy Creed.

Be what thou seemest, live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's step be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

Sow truth, if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound the conscience keep;
From hollow words and deeds refrain.

—Horatius Bonar.

During the siege in Peking, at a time when all the Chinese Christians were needed in the construction of defences, and the Protestants were doing all they could, the Catholic Chinese were not willing to work because it was the Sabbath. Finally a priest was found who issued an "indulgence," and soon all were as busily engaged in the work as it was possible for any one to be. It is a strange training to give converts. The Word of God doesn't teach the obligation of any such Sabbath observance. Christ performed works of necessity on the Sabbath day. He plucked the ears of corn to eat, and the taking of the ox from the pit was in his estimation no violation of it. The Sabbath was made for man—to be used by him for his own good and the good of others. And how foolish on the part of those Chinese the staying of their hands from the necessary work of defense until a priest had granted an "indulgence." Only persons steeped in ignorance could fail to know that God had given all needed indulgence for every such emergency long ago, and that priestly intervention was not necessary. We notice that our Catholic friends in this country are not in general so strict in the observance of the Sabbath. What a change it would make in that respect if the people were inclined to believe that an "indulgence" were necessary for some of the violations of the Sabbath of which they are now guilty and the priests should refuse to grant them. It is the Catholic Portuguese around Haywards who make that town a great trading place on the Sabbath. They drive in from the surrounding country seemingly as much for the purpose of trading at the stores as for worshiping in the church. Our observation has not extended further, but there is reason for the presumption that it is very much the same in Catholic communities all over the State.

Fragments of the Gospel Discovered.

The recent discovery near Cairo in Egypt of ancient papyri containing a large part of the first chapter of the gospel according to Matthew and eighteen verses of the first chapter of John, and fourteen verses of the twentieth chapter, is of considerable importance. Some experts place the papyrus containing the verses from Matthew's gospel as early as 150 A. D. Others place it at 200 A. D. The one with the fragments of John's gospel is not quite so ancient, but it is of a considerably earlier date than any of the manuscripts from which are made up our present accepted translations. Among the words on the papyrus containing the fragment from Matthew's gospel are these: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost." These words, as translated, are exactly as they are found in our authorized version. Thus are we able to carry back to a date one hundred and fifty or two hundred years earlier than the date assigned to our most ancient manuscripts some portions at least of the gospels. This discovery awakens the hope that the gospels in more complete form may yet be found. It was the finding of a few parchment leaves of the Old Testament in Greek, by Tischendorf, in St. Catherine's convent at the foot of Mt. Sinai in 1844 that led to that search some years later which resulted in the discovery of not only other parts of the Old Testament, but of the New Testament complete.

The Vatican, the Sinatic and the Alexandrian manuscripts show that our Bible was in existence as early as the fourth century. The fragments that have been discovered show its existence in part much earlier, and indicate its existence as a whole at that earlier date.

Among the things going to show that the Bible was in existence before the end of the third century is the research that was made some years ago by Sir David Dalrymple. A party of scholarly men were together at a dinner-party when one asked the question: "If every copy of the New Testament had been lost by the end of the third century, could it have been collected again from the writings of the fathers of the second and third centuries?" No one present could answer the question. But it started Sir David Dalrymple, who possessed all the existing writings of the Church fathers of those centuries, to work, and in a few months he announced that he had found in those writings the entire New Testa-

ment, with the exception of eleven verses.

A writer in the last number of the Christian Register, referring to the prayer of Jesus "on the same night that he was betrayed," says: "We who love those last words must still believe that, even if the writer of the gospel was not a disciple, he must have quoted them from some one who really was present at the last supper; and many of us will probably cling to the hope that the account was actually written by the disciple that Jesus loved."

The critics have so hacked the testimony of such Church fathers as Irenaeus, Tertullian and others, that those who would like to believe that the gospels—especially the one according to John—were written by the persons to whom they have long been credited are hoping for some additional discoveries that will date them without question early enough for such authorship. Every such discovery as this recent one renews that hope.

Benjamin Harrison.

The death of Ex-President Harrison at the age of sixty-seven is a great loss to the nation. His life had long been one of distinguished service, and it was the hope of many who knew his worth that it might be spared many years yet so as to leave a still greater impress for good upon the institutions now forming and that are to shape the life of the generations to come. No one can survey unprejudicedly the career of Benjamin Harrison and fail to conclude that Chief-Justice Fuller placed a just estimate on the man when he said of him a few years ago: "He has cast his life in the scale of right and seeks in all ways to promote justice." History will accord him a place as one of the best of our Presidents.

Surrendering an honorable and lucrative official position as Supreme Court Reporter in Indiana in the early years of the Civil War, he entered the army as a Colonel, and came out a Brigadier-General, brevetted thus for splendid service on every occasion, and on several occasions, as at Resaca, for highly heroic effort and achievement.

In 1876 General Harrison made the run for Governor of Indiana on the Republican ticket under most adverse circumstances. Only a short time before the election it was deemed advisable to withdraw the regular nominee, and Harrison's name was placed on the ticket in its stead. It was a sacrifice on the part of any man to head a ticket under such circumstances, but the interests of his party, the principles of which he believed to be for the best interests of the State and Nation, demanded it, and the sacrifice was made. The resultant defeat was not, however, detrimental to the candidate. For years he had been ranking high as an attorney, and as one doing valiant service as a campaign speaker he was held in high esteem here and there in the State. His leadership in that campaign strengthened Harrison with his party all over the State, and in 1880, by the full party vote, he was elected United States Senator. In the Senate his record was of the very best, and as a Senator he did finally what only a few men have done in the history of our country, he ascended from the Senate to the position of Chief Magistrate of the Republic. Those four years in the executive mansion added to his reputation as a statesman, and during the last few days his countrymen have united over his bier to do him homage.

The Pacific can safely leave it to the secular papers to write of General Harrison's worth to the country as a statesman. Most of them will give only a few lines to him as a Christian; and although he was a Christian statesman, the Christian part of it will not receive much emphasis at the hands of the secular press.

But nothing in all his eventful career is more worthy of emphasis today than some of his utterances at the great Ecumenical Conference on Missions in New York City last year. In his opening address as honorary chairman he spoke of the stress of social difficulties, not relieved, but rather increased by the increase of commerce and wealth, and declared "Christ in the heart and his gospel of love and ministry in all the activities of life" as the only cure. "The highest conception that has ever entered the mind of man," he said, then, "is that of God as the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto; he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned his sleep; he drank of the mountain brook and made not the water wine for himself; he would not use his power to stay his own hunger, but had compassion on the multitude. Them that he had bought with a great price he called no more servants, but friends. He entered the bloody arena alone, and dying, broke all chains and brought life and immortality to light. Here is the perfect altruism, here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble; the King credits the smallest service. His values are relative; he takes account of the per cent when tribute is brought into his treasury. No coin of love is base or small to him. The widow's mite he sets in his crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?"

A little later in that Conference, in response to the addresses of President McKinley and Governor Roosevelt, General Harrison said: "It is reported that the aged German Chancellor, Prince Hohenlohe, recently said as he looked about over the world, its struggles, and strifes, and distresses and grief, that it seemed to him as if that geological era had returned when the saurians, gigantic monsters, walked the earth in their devouring forms. He was addressing, I think, a meeting of scholars, and he turned to scholarship as giving him hope for a world that seemed to be greedy for the destruction of its own members. Ah! my friends, not invention, not any of

these creditable and notable developments of our era—not to these, but to the Word of God, and the Church of the Lord Jesus Christ must we turn for the hope that men may be delivered from this consuming greed and selfishness."

And when, later, that remarkable product of Christian missions, Miss Singh of India, had spoken so impressively concerning the results of higher education in her country, an education at the hands of Christian missionaries, Mr. Harrison said: "If I had given a million dollars to foreign missions, I should count it wisely invested if it had led only to the conversion of that one woman."

"Have any of the rulers believed on him?" was the question asked centuries ago concerning Christ. Not many wise, not many noble, in those days—Nicodemus and Joseph of Arimathea and a few members of Caesar's household. But today—Generals and Presidents and ex-Presidents, kings and queens, and the great and learned the world over.

The influence of General Harrison as a Bible class teacher for many years in the First Presbyterian church of Indianapolis is an influence going on yet today in many a life. It will not be fogotten when the biographer and historian comes to write his life that the family altar reared in the home at Indianapolis was not forsaken in the White House at Washington. Nor will his biographer, anxious to record all those things which make for real life, neglect to mention that during his trip to this Coast in 1891 his train was sidetracked on Sunday in a Rocky Mountain village, and that the wheels did not begin to turn at the Oakland pier until three minutes past twelve on the Sunday night when he departed for Oregon, although all festivities had ended in California on Saturday night.

Some persons have called Harrison cold—lacking in genialty. A local daily says that Mrs. Harrison, in her delight at every fresh sight, made up for the President's lack of enthusiasm at the reception accorded them in San Francisco ten years ago. In a beautiful pen picture one who was aboard the boat at that time has said: "As the boat drew clear of the slip and turned her head to the cool night wind which swept in from the ocean he drew his hat closer down about his ears, turned up the collar of his heavy coat and sought refuge behind the pilot-house. He spoke hardly at all on the trip across, vouchsafing no reply to the eager explanations of the Reception Committee. As the boat neared the city darkness fell, and two rockets shot up from the hurricane deck of the steamer. At the same moment the guns from the Charleston thundered out a salute, and a red glare was cast against the sky from the brilliantly illuminated streets. Bonfires blazed on every elevation, and high above them all, on the summit of Telegraph Hill, hundreds of rockets and Roman candles added to the splendor of the scene. Against the brilliant background the masts and rigging of the ships swinging at anchor showed fine as an etching. Harrison turned toward the city. At last he spoke. 'That is one of the most beautiful sights I have ever seen. Do you know, somehow those silent vessels remind me of phantom ships?'"

Harrison was not given to "gush." But he was not lacking in appreciation, and was not slow to show it when the occasion demanded, and in proper manner. Before he left San Francisco in 1891 he was cordial enough in his expressions. He had the good sense to keep his mouth closed while out in the winds of San Francisco Bay, as he had to keep it closed when self-seeking politicians swarmed around him in the attempt to get pledges for official positions.

Whitelaw Reid properly characterized him in the following words: "His absorption in his work sometimes led to a brusqueness of manner which was misconstrued, and those who knew him slightly or not at all thought him cold. Those more intimate found him hearty and genial, and in private life full of quick and tender sympathies. He never forgot a friend or a service, though his critics sometimes said that the same tenacity of character might occasionally make it difficult for him to forget an injury."

As editor of a Republican paper in Indiana, while General Harrison was United States Senator, the present writer had opportunity in his own home, and otherwise, to note his genialty. It was sufficient to satisfy any one who was not a gushing sentimentalist. The writer's experience with him in a certain postoffice matter shows the heart of the man when approached in the right spirit. When about to forward the papers and recommendations of a friend seeking an appointment which would be made by the President on his recommendation, a letter was written which brought the following reply: "Your letter received this morning. I have no doubt the postoffice papers will come to hand. I do not think any such papers have ever failed to reach me. Though you protest against an answer on account of my large correspondence, I cannot fail to acknowledge the kindly spirit in which you write. It is a real comfort to have a man write to me about a postoffice who is willing to admit that the party will not go to its destruction if I do not do what he wants, and who is further willing to admit that my judgment of the matter upon the papers submitted will be kindly accepted. I send you today the report of the Bureau of Ethnology, which is the most valuable book I have for distribution—as a reward of merit."

There was cordiality enough in that letter, and the gift was one to be prized, for only twelve volumes were at his disposal—he said a few months later—for the whole State. That letter is one only of many things going to show that Harrison was hearty enough when there was reason for heartiness.

We pick up here the North American Review for February and find in his "Musings upon Current Topics" a timely and noble utterance in defence of Senator Hoar—not an indorsement of Mr. Hoar's views on the Philippine question, Mr. Harrison believing that the Filipinos are not capable of self-government at present—but a plea for his right to be heard, and the stout assertion that the emphasis from the other side should be put upon the facts that justify the war rather than upon epithets.

If a decade or two could have been added to his sixty-seven years we believe it would have been highly advantageous to the country. Benjamin Harrison will be missed. The nation needs more lives such as his in integrity and purity.

The Bystander.

Sermons and the Press.

As the Bystander sits down this week to write his message to the readers of The Pacific, a copy of the Brooklyn Eagle lies before him. It is the Monday evening edition, which contains a supplement made up of sermons delivered the previous day by certain New York and Brooklyn preachers. The Bystander is informed that these sermons are widely read, showing that the people have not lost all their interest in the pulpit. It is also a commendable innovation on the part of a great newspaper to publish sermons which are not sensational, but sound and helpful. This example might well be followed by the San Francisco papers, whose editors have an idea that only the startling and sensational is relished by the readers. A Sunday morning sermon, preached by any of our preachers, would make acceptable and helpful reading in our great dailies. The pulpit is not as sensational as it would appear, but every extraordinary sermon or statement is seized upon and spread broadcast, while the spiritual and devotional literature of the pulpit is never published.

The sermons in the Eagle are by Dr. Hillis, on "The Miracles of Unbelief"; Dr. McConnell, on "Confession of Christ"; Dr. Jefferson, on "Actors in Religion"; Rev. W. H. Wilson, on "Church Home and Home Church"; Dr. Chivers, on "Whom We Preach"; Dr. Alsop, on "The Anglican Reformation"; and by Dr. Cadman, who preached his opening sermon in Central church, on "Paul's Apology for His Ministry."

These were all average sermons, which is to say, there was nothing in them that would indicate unusual elements of strength. Dr. Hillis was most rhetorical, Dr. Jefferson most practical, and Dr. Cadman's was a sacrifice on the altar of a new pastorate. When he lays aside his manuscript, the wheels will run smoother, and there will be lacking an evident attempt to fill the place of a predecessor.

The San Francisco Association.

For some reason the report of the spring meeting was omitted in last week's Pacific. The meeting was held in Pierce Street church, of which the Rev. John Phillips is pastor. The attendance was large, and the program the best the San Francisco Association has ever enjoyed. Miss Piper of Alameda gave an address on "The Cradle Roll," and Mrs. Peck spoke on the situation in China. The reports of the churches were superintended by Rev. Jospeh Rowell, and he filled his place admirably. The reports were filled with good cheer and bright hopes. Rev. Sydney Yarrow gave a most interesting sketch of his European tour.

The evening service was given to a discussion of the Bible. Dr. Avery of Westminster Presbyterian church, Rev. W. W. Ferrier of The Pacific and Prof. Foster read papers on the general subject of the Bible. It was an evening of rich things. The speeches which followed indicated the strength and suggestiveness of the papers and the hold the Bible has upon the popular mind.

The success of this last meeting of the San Francisco Association gave additional assurance of the wisdom of having an association of our own on this side of the bay.

The supper given by the Pierce Street church, with the help of Mr. and Mrs. Phillips, was enjoyed by a large number who remained for the evening meeting. Mr. Stubbs, Third Vice-President of the Southern Pacific Company, is Superintendent of the Sunday-school. The work of the church is prospering, and the meeting of the association gave encouragement.

The Pastor and Charity.

It is a recognition of the pastor's good will, if not his good sense, that so many people appeal to him for help. He is the object of the mendicant's appeal, which is made on the ground that he is of a kind and forebearing nature, and not upon the assurance of surplus funds. If he preaches a sermon on "The Greatest Thing in the World," he will probably have a call or two the next day from people who afford him the opportunity of practicing what he preaches. If he talks on brotherhood, his brethren in rags find him and give him a tangible reminder of his sermon.

Pastors are the greatest sinners in misdirected charities. They give more according to their income than any other class of men. They do not always give wisely, for a sincere spirit of generosity is not very cold-blooded or scientific. The heart knows little of science. It would be interesting for the pastor to follow up some of the cases of supposed need, and get at the real facts. He will be surprised at the cupidity and stategy of people.

The Bystander did this on several occasions, and his confidence in human nature received a severe blow. For example, he recalls one instance when he unearthed a scoundrel who had been enjoying the luxury of getting money from many ministers by false pretense. Meeting the man on Market street one day, he reasoned with himself as to what he should do with one who was confessedly a scamp. He decided to take him into custody, which he did, then and there, the Bystander acting for once as a policeman. The man was handed over to an officer, and at the examination in the police court the Bystander, true to his good-hearted profession, went before the judge and requested the prisoner's release—which was granted after the judge scolded the Bystander more than he did the prisoner. The punishment was deserved. There is only one thing to be done with the scamps who impose on the good-nature of the ministers, or anybody else—they should be punished; but The Bystander is willing for his brethren to execute this justice.

The problem of charity is complicated by many conditions over which we do not have control. Each church, society, and individual naturally looks after its own needy. A central organization like the Associated Charities should serve as a bureau of information and authority in the matter to which cases of need should be referred. But nothing should take the place of a strong municipal organization representing the city, which should look after that larger constitutency thrown at the feet of every great city.

It belongs to the pastor to make a study of charity, and especially of the causes of distress. It opens a great field of practical research. The man who solicits alms is a living problem. He who teaches economy, thrift, industry, and the doctrine of self-help, is teaching something of more practical value than eschatology or psychology.

The Narrow Margin.

What has been said about charity leads The Bystander to reflect upon the narrow margin of some people's resources. Thousands of families in California would be rendered helpless by the illness or death of the father, by a fire, or by some unexpected disaster. They live from hand to mouth. They have nothing to fall back upon,

nothing laid up for a rainy day. Let stocks fall, or a frost nip the oranges, or a misfortune overtake the little home, and prosperity is shaken as by an earthquake. The competition between the people who have and the people who haven't is an almost ridiculous competition, but it is going on here in the West and everywhere. It is this which causes an immense amount of poverty. People who spend more than they earn are on the road to financial destruction. It will be a blessing to the world when there is a return to plain living and high thinking. Simplicity is better than luxury. Then, too, there are many people in San Francisco (and in Boston) who are trying to get a living without earning it. They are adventurers, touts, explorers, "living by their wits"—people who care nothing for the city or the country, for home, or church, or schools, but who light upon the body politic as a mosquito, to suck the life blood and fly away for other victims. A great many of that ilk need to be controlled by a mosquito netting made of iron.

Every encouragement should be given to the honest poor, but none whatever to the people who loot churches and charitable organizations in the name of the honest poor.

Dr. Coyle and the Churches.

The Rev. Dr. Coyle, who has just commenced his Denver pastorate, is reported to have resigned. Among other reasons given is a call from Los Angeles. Since his resignation he has "changed his mind," and concludes to remain in Denver. The church in Los Angeles does not feel pleased over the transaction, claiming that Dr. Coyle was the first to open negotiations. It is well known that Dr. Coyle had the same experience in Oakland, and practically the same in the East. Whatever may be the exact facts in the case, the reports of Dr. Coyle's dealings with churches furnish a text from which the following sermon might be preached:

First, don't resign your pastorate without good and sufficient reasons, and when you do resign stand by it.

Second, be true to the church of which you are pastor, and to the church of which you want to be pastor.

Third, when you seek another field, and secure a tacit call, and ultimately decide against it, expect the retributive trouble experienced by the man who was on with the new love before he was off with the old.

Fourth, treat churches with the same business fairness as you do individuals.

Fifth, beware of a passion for "calls."

Prayer.

By Frank Hugh Foster.

III. The Benefits of Prayer.

The argument for the *possibility* of prayer is, thus, not primarily a metaphysical one. Prayer is possible because God wills it, and he wills it because man needs it. We are therefore still strengthening the preceding argument while we advance to another point, the benefits coming to us from prayer. The greater its benefits, the greater our need of it, and the greater its certainty as the gift of a good God.

On the more obvious benefits it is not necessary to dwell. It would be a benefit for a starving man to receive bread, for a dying man to recover health, for a perplexed man to obtain guidance from God, for a tempted man to find deliverance from temptation's power, for an ignorant man to have his mind illuminated and his knowledge increased. And when these things come through prayer, prayer must be, in a very direct and tangible way, an unspeakable blessing to him to whom it is given to pray the prevailing prayer of the righteous man.

But there is one comprehensive benefit accruing from prayer which is less thought of, but vastly more important. All prayer, since it is approach to God, is a form of communion with him. Some is more specifically this, but all is this in general. Communion with God makes God a man's *friend*. This is the great benefit of prayer, that it results in friendship with God.

Think of this! As a man's friends are, so is he himself. To have God for a friend is to grow God-like.!

Years ago a young man, barely twenty years old, went to New York to go into business. He might have sought the acquaintanceship of young men in stores about him, but he found them generally dissipated and unprincipled. He determined to associate with men from whom he could learn something, and so found his friends more largely among those older than himself. He was led into no haunts of vice by such companions. He formed good habits of life and good business habits, and he rose in after years to distinguished public service and to large wealth.

A man who reads God's Word and prays to God will have as his ideals the holy thoughts that are in the mind of God. He will think the sacred things as God thinks, and, imitating the example of Jesus Christ, he will come to act according to the holy principles which ruled his action upon earth.

Abraham was a wandering bedouin; but he was "the Friend of God" (Is. xli: 8). He talked with God, and his prayers are in many respects models for our prayers today. Centuries have passed since he died, and the record of his life contained in our Bible is little read in the land where he wandered up and down, but he is known there today as "The Friend"! There were other bedouin chiefs on the plains of Palestine with him, and many of them doubtless richer than he. But their names have all perished, their work is gone, they have left nothing appreciable in the world as their contribution to its life, and absolutely nothing to add to its higher and purer life. His name remains, "the friend," remembered in the oral traditions of these peoples, and wherever mentioned it exhales a spiritual fragrance, and conveys an impulse to friendship with the same God, and thus serves today the highest interests of humanity. All because he *prayed*.

In the recent novel of Sienkiewicz, "Quo Vadis?" we have a very striking picture of the Emperor Nero, the first great persecutor of the Christian Church, the debauchee, the trifling "fiddler while Rome was burning." When one sees the servile crowd of flatterers by whom he was surrounded, one does not wonder so much at his wickedness. How could one who held so great power, whose every whim was applauded, and whose weaknesses were the means men employed to effect their own selfish results, whose vicious inclinations were seconded and often provoked by the vicious suggestions of others, be a pure or a good man? He made evil men his friends, and he grew evil to the point of madness and murder. Two hundred and fifty years later there came a man of another stamp to the Roman sovereignty, Constantine. He had a Christian mother; and when he sought a center about which he might construct a new empire, he selected as this unifying and consolidating center the Christian Church, gathering the bishops at Nice to settle their doctrinal disputes, that themselves harmonious, they might give harmony to the state. Thus he became the savior of a state that a succession of men like Nero had destroyed. He *was*, and he *worked*, as his friends were.

It is a great question, What will my friendships do to me? No more important question can be asked by a young man deciding on a calling in life than this, "What

shall I be after I have pursued this occupation proposed for ten or twenty years?" Some years ago there was an honest young wheelwright in a certain town, kind and faithful to his family. He became discontented with his gains, and "went into politics," opening a saloon as one means of pursuing his new calling. He was reasonably successful, serving two terms of two years each as councilman of his city. But one day, having sold his saloon, he told his wife he needed a little vacation, packed his bag, bade her good-bye, and disappeared from the knowledge of all his associates, leaving his family wholly without provision, so that his poor wife was compelled to go into a cannery, and then to take in sewing to provide food for her children. "It was politics and the saloon," she said. Bad friends were this man's undoing.

But when a man makes God his friend he sees before him no deterioration of mind and heart. He is not going down into vice, cruelty, shame, perdition. His is the path that "shineth more and more unto the perfect day." He will learn to "think God's thoughts after him." His ideals will grow higher, his inner resources against temptation will enlarge, he will become increasingly occupied with "his Father's business," and lower occupations and interests will lose their hold upon him; he will grow better in purpose and better in life. For God does great things for his friends. Being the friend of God in prayer is not cherishing high ideals in an abstract way, nor communing with one's own fancies. It is dealing with a person, a divine person, a loving Father's heart, an omnipotent and omniscient Helper. Nor is it a one-sided effort, a striving of man for something which he must in reality gain by his own unaided effort, or fail of. He sends his Holy Spirit to teach and aid the praying Christian in the path of holy living. He graciously ministers to his child, lifting him upon new levels, giving him new powers, and effecting new victories for him in the sphere of his daily struggles and former defects. He does for him, in a word, just what earthly friends can, only more perfectly and more purely, as he is God and they are men, encumbered with the same infirmities as those they seek to help.

Concerning Missions.

By J. H. R.

Secretary James L. Barton, D.D., of the American Board has been delivering a course of lectures at the Hartford Theological Seminary in the new course begun this year upon Missions.

The subject of the three lectures is "The Administration of the Six Benevolent Societies," with special reference to the work of the Board. One of the lectures covered the organization, character, constitution and present method of administration of the five Congregational Societies operating within the limit of the United States. These are the Home Missionary Society, the American Missionary Association, the Church Building Society, all with headquarters in New York City; and the Sunday-school and Publishing Society, and the Education Society, with headquarters in Boston.

After speaking of these societies separately, Secretary Barton made some interesting summaries showing with what economy the Congregational Missionary Societies are administered. The details and the responsibility of the work of the five societies mentioned, together with the American Board, rest directly upon 130 men chosen for that work from among the best financiers, business and professional men of Boston and New York and their immediate vicinity. These men give the same care to that administrative work which they devote to their own business.

The lecturer said: "Only a few days ago the secular press of New England was filled with advertisements of rival insurance companies which were bidding for the confidence of the people upon the ground of the amount of capital possessed and the economy of their administration. According to the showing of these companies the administrative expenses never fell below 17 per cent of the total receipts and some of them rose above 20 per cent or one-fifth of the receipts of their respective organizations.

These six Congregational Societies expended in their work last year $2,000,633, collecting the same from all parts of the United States and even outside of this country, and paying out the same for their legitimate operations all over this country, in Alaska, and all over the world, including the interior of Africa, China and Turkey. The entire expense of administration of these operations, including collecting, advertising, office rent, printing, salaries of administrative officers and agents, postage and everything, was only nine and four-tenths per cent of the total receipts.

It is probably not an exaggeration to declare there is no business enterprise in the country of anywhere near such magnitude which is conducted with an approximation of the economy that is used in the management of the benevolent enterprises of the Congregational churches. Undoubtedly the same economy is exercised in other denominations. We are now speaking only of this one. The methods of administration will bear the closest scrutiny, which is, indeed, invited by the officers of these organizations. Each society is operated with the care and precision of a large banking house, with the one purpose to produce the largest results with a minimum of expenditure of money, and with the least machinery and cost in administration."

In other lectures the unusual subject of the administration in detail of the work of the Foreign Board of the Congregational churches was discussed at length. The theme divided itself naturally into the administration of the Board at home, and the administration of the work abroad. Apart from raising money in this country, one of the most important departments of the work of foreign missions is to secure the proper men and women to go to the various fields. When a would-be candidate expresses his or her desire to enter upon such work, most expensive and careful inquiries are made as to the training, mental ability, character, disposition and religious life of the candidate, and also a most rigid medical examination is demanded. Only men and women of the highest intellectual attainments and character, and who seem to possess a well balanced disposition and unimpeachable Christian integrity, coupled with a sound body, are appointed.

The work of foreign missions demands the best men and women that our best educational institutions can produce. The foreign missionary under the American Board has to deal with the trained, educated natives in Japan, China, India and Turkey, as well as in other countries, which demand a high degree of intelligence; while their relations to the governments where they reside and labor demand far-sighted wisdom and caution, that their acts and work shall possess not even the appearance of political ambition or imperialism. All this makes it necessary that in the selection of missionaries in the first instance, none be accepted who do not give fair promise of meeting these demands.

The various fields of the Board are divided for the sake of efficient administration into twenty missions, each mission being carefully organized for the administration and direction of its own work. In a word, each mission

is a republic in which every individual, both man and woman, has an equal voice and vote, with its annual assembly for deliberative and legislative purposes, in which each missionn station within the mission has equitable representation. The proceedings of these mission assemblies are forwarded to Boston, where they have the careful consideration of the Prudential Committee. Certain questions are left entirely to the mission to settle, while others require corresponding action by the Committee in Boston. All matters affecting the payment of money must needs have the approval of the Prudential Committee in Boston before the Treasurer advances funds.

Individual missionaries do not alone advance and put into practice mission policies, but plans and suggestions are first considered by the station and the mission, and these have focused upon them the best wisdom and judgment which the mission possesses. In this way wild and impracticable plans which cannot carry the general approval of the mission are suppressed, while all wise and commendable measures enlist to their support the combined co-operation of the mission. In this lies one of the most prized safeguards of the work, while each individual has perfect liberty under the general laws which govern a democracy.

A new missionary joining any mission must first master the language of the people for whom he is to work, in accordance with the rules of the mission governing language study, examinations, etc. After this has been done to the satisfaction of the committee of the mission appointed to examine him, he is put into that work for which he shows special aptitude and fitness. Each missionary's particular department of work, whether it shall be educational, evangelistic or literary, is decided by the mission in conference with the missionary, after they have had time to become acquainted with the new man and after he has had opportunity to learn something of his own ability and fitness, all with due regard to the needs of the work.

The American Board in its business organization is one of the most substantial and widely known business establishments in Boston. Its bills of exchange, drawn upon the treasurer of the Board in Boston, are payable at sight, are sold in every large money market of the world, and they command a rating second to that of no banking house in either Europe or America. This has been the record of this missionary organization for ninety years. It had the only financial system that did not fail in Turkey at the time of the massacres in 1895. During the year following the massacres, the treasurer of the American Board at Constantinople handled for the Red Cross Society and for benevolent friends all over the world more than one million dollars, for it was only through the American Board and its agents that funds could be conveyed into the interior of Turkey with any safety whatever, and through this channel not a dollar was lost. This illustrates the safety of the system and the confidence placed in it by those who know it best. The administrative expenses of the American Board, including the salaries of all of the executive officers, rents, printing, etc., are but seven and one-half per cent of the total receipts.

Boston, March 12th.

If we do not do the work we were meant to do, it will remain forever undone. In the annals of eternity there will be some good lacking that we might have provided, some reward unbestowed that we might have had.—Anna Robertson Brown.

Marie C. Brehm.

Clare O. Southard.

"A very entertaining speaker, has a clear, expressive voice, and what she has to say is worth hearing, both for the manner in which it is said and the ideas which are presented," is what the Green Bay (Wis.) "Advocate" says of Miss Brehm of Chicago, who is now in California, holding intsitutes, parliamentary drills, delivering lectures and organizing new unions, under the auspices of the State Woman's Christian Temperance Union. Miss Brehm has been for several years Superintendent of Franchise of the National Woman's Christian Temperance Union. Young, with tact and enthusiastic, she is a good lecturer in all departments, yet never forgetting her own, nor omitting an opportunity of presenting it, though it appear in disguise. Miss Sarah Severance, State Superintendent of Franchise, says: "I think her a cultured, eloquent, earnest Christian W. C. T. U. worker, one who will strengthen us on all lines."

Miss Brehm has been in San Francisco during the week just passed and has proved herself to be the "all around worker" so much needed in all our counties. She spoke in different churches Sunday morning and evening, also several evenings during the week, giving great satisfaction to both pastors and people. Indeed, all the pastors who have listened to her give her their unqualified endorsement. She held parliamentary drills and conducted an all-day Institute which was full of good things.

This week she is in Alameda county, where a similar program will be carried out. She will then return to San Francisco for another week, making glad the hearts of those who have already heard her speak, and giving opportunity for many others to listen to one who is ever helpful and instructive as well as entertaining. Santa Clara county then claims her for a month. Last year Miss Brehm spent much time in this beautiful county and the people are so glad to welcome her again among them that they say, "A month at least."

How she will enjoy the delicate blossoms, whose gragrance is even now filling the length and breadth of the valley! They will be to her an inspiration, inciting new thoughts which she will give to the young people of the different universities, and which shall bring to these same young men and women "an arrest of thought" on this so vital question. Shall we have a pure, noble manhood and womanhood, or the reverse?

Miss Brehm was a delegate from Illinois to the World's Convention in Edinburgh last year. Later she attended the National Convention in Washington, D.C.; so that she comes to us full of the spirit and enthusiasm of those great gatherings. Her time is limited, as she returns East to attend the meeting of the National Reform Association, which is to be held in Detroit in June. All national societies are desirous of having her speak for them. When she shall have visited our counties and spoken on any or all of her topics for Sunday morning, W. C. T. U. work, Christian citizenship, men's meetings, Prohibition, franchise, young people or children's meetings, all will agree, we are quite sure, with the statement of the Independent (Everett, Wash.), that she is a very forceful, convincing speaker.

Gold from sea-water is still a dream of inventors. An English patent has been taken out for a process, consisting in running the water into tanks and adding milk of lime to decompose the iodide of gold, the metal thrown down being removed with the sludge and amalgamated or smelted.

Acorns from Three Oaks.

Aloha.

Blossom Festival a Success.

Heaven has again smiled upon Saratoga's effort to give city friends and country neighbors a happy outdoor day and to celebrate the goodness of God in sending the blossoming promises of abundant harvests. The day was sunny and warm. No cold wind chilled. No dust disturbed. Our county papers claimed an attendance of thousands. More than a hundred and fifty gladdened us from the cities and the valley residents, whose blossoms are nearing perfection came radiantly up to the warm foot-hills to enjoy the billows of bloom and to look down from Saratoga's favoring heights on a sea of whiteness. No accident marred the day. Maar of Redwood was there with even unwonted jubilance, and everybody seemed happy. Horses left the plough and never said neigh to the unusual demands on them. The smiling guests on the stages wanted to pay the lads and lassies for the welcoming bouquets, but the commercial spirit has not caught the children and they enjoyed giving floral welcome to appreciative guests. Everybody said the dinner was good, but your busy scribe did not get time to taste it. It disappeared as we wished it to. The country boys saw Stanford and Santa Clara athletes win their prizes ungrudgingly. The kind words our minute speakers said went deep into bucolic breasts. That handsome and eloquent Chicago bachelor would be very likely to find all the best accompaniments to orange blossoms if he would stay a little longer. Mrs. Howard's hymn could scarce have been better had it been written for the occasion. We do not rob Home Mission meetings in calling it our Blossom Festival Song. Perhaps a sight of the blossoms would inspire her muse anew. As it is we must say of her Beulah Land song what Prof. Park once said to me of strawberries: "Doubtless God could make a better berry than the strawberry, but he never did." Saratoga wrought all day for her guests and had partial reward in a jubilant evening of unalloyed pleasure. Our President Pendleton came back from the cold country more than ever in love with his Eden home and praised us for doing the work without him. He graced the happy finish.

There is no money in it notwithstanding the generous treatment of the S. P. R. R. Co. A board of high-minded deacons could not have dealt more fairly with us. But "there are other standards of value than the almighty dollar." We realized them.

Saratoga went to bed happy and when we counted cost on Saturday evening and found we were even we said we would praise God again when new blossoms grow and make more friends happy. There is time yet for belated parties to see the blossoms. You cannot miss them in the happy valley, though we feel our favored foot-hills hold them in the highest perfection. Not to see them is to miss one of California's noblest attractions.

Missionary Union of Saratoga.

Combination for a Blossom Thanksgiving makes combination for any good cause easier. Secretary and Mrs. Harris of the M. E. church have used their vacation in devising Sunday rallies of the Japanese in our region. Twice the Japanese have entertained their friends and the Sunday before Thanksgiving we entertained them. It does not spoil a gospel meeting to follow it with flowers and fruit, tea and cake. The church fellowship enjoyed in this practical town with brown brethren, who have not yet many of them found Christ, has led to a new society which last evening met the approving touch and vote of an appreciative community in the Congregational church last evening. Its plan and constitution are very simple, but comprehensive enough to enable the uniting churches to carry out any scheme of work to which enthusiastic quarterly union missionary meetings may lead them. The M. E. pastor presided, the pastor of the Christian church of San Jose, Rev. B. F. Sapp, preached a rousing missionary sermon. Successive meetings are to be held in rotation among the churches and our committees are instructed to look sharp for any missionary who comes to our shores who may fire our hearts with the consuming pasion of Jesus Christ to win the world. If any beloved pastor is led to try to unite the churches of any of our rural comunities in like fashion, no doubt Pastor Cross would send a copy of the constitution which has shown his wisdom and pastoral care in preparation.

Little Eighty-Three.

It rests a tired brain to go and pet a loving animal. After a festival and a glowing meeting, to stroke a friendly horse, to caress a noble dog, even to dig a worm for a rare fowl quiets the nerves. Eighty-three is rare. She is a white leghorn with a numbered band of her aristocratic little pedigreed leghorns. Some fowls fly crazily over your fences. Most leghorns do. Some pick the ecclesiastical nose, disarrange the spectacles, and put rude feet, though high-priced eggs, until one feels like Mrs. Stowe's minister, who put the big stone on the tom turkey's back "to make him set, for you see parsons is only men." But while little Eighty-three bristled with importance under the tremendous impulse to brood she behaved like a lady. It was a pleasure to put soft food and cool water before such a sensible bird. She brought a babe for every egg—thirteen puffy, fluffy bits of down—high-bred leghorns of a premium mother. What care she gives them! What a proud little strutter! Look out, Mrs. Pilgrim Plymouth Rock; don't step on the pert little pickers. Their mother will trust me and come to my call for the tender worm, but you must look out or your feathers will fly. The next ranch scheme will be for eighty-three to raise chickens all her own. She shall have her own eggs preserved and be the true mother of the whole brood. And then we will test the question of hen heredity and the "survival of the fittest." We know what colts and dogs will be when we mate their parents. Can wise management secure sensible hens? Oh! the possibilities of sweet country life. Shades of Darium, What a conundrum! Eighty-three naughty sisters have gone down the red lane where Blossom Festival picnickers live. But Eighty-three herself bears a charmed life. She shall live her days out. Let her alone, Rex! Don't step on her, Tony, for she's the pet of the chicken-yard—dear, little Eighty-three!

Mr. P. J. Thomas, the founder and the first publisher of the San Francisco Monitor, representative of the Roman Catholic churches on this coast, died a few days ago. The Monitor, in an article concerning the paper and its founder, says: "It was no small undertaking to establish a newspaper of any description on this coast forty-five years ago. To launch a religious periodical demanded extraordinary faith and courage. The mechanical appliances necessary were costly and difficult of transportation from the other side of the continent. The material that entered into the manufacture of a newspaper was not only very expensive but hard to procure at all at such a distance from anywhere. The most unpropitious circumstance that confronted the promoters of the enterprise, however, was the limited public to which it appealed."

The Sunday-School.

BY REV. F. B. PERKINS.

Lesson XIII. Review. March 31, 1901.

Six days only of our Lord's earthly life have claimed our attention for the past three months. But the week has been, beyond comparison, the most momentous of all time. Not even the day when "the morning stars sang together, and all the sons of God shouted for joy" was so great as these. Historically, theologically, religiously, socially, and in every other way, it is of commanding interest. It is the world's great transformation era—the dividing line between ancient and modern times. It is this era which, for the most part, falls within our present review.

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Reviews are solemn events; sometimes exhilarating; often cheering and comforting; often too humiliating, if not depressing; yet, whatever their immediate occasions or impressions, an indispensable feature of wisely ordered lives; the essential conditions of large attainments of healthy growth in knowledge, in practical skill or in character. It is for this reason that we are reviewing the studies of the past three months.

1. What have we learned of Jesus through these pictures?

(1) We have watched the last stage of a journey pursued for half a year, at least, in full view of its tragic end (Matt. xvi: 21; xvii: 22, 23). His was not merely a general anticipation of suffering, such, e. g., as Paul had (Acts xx: 22, 23); but knowledge, definite, specific, minute, without the thinnest veil of uncertainty to soften its repulsive features. All this, moreover, pressed home upon a heart sensitive, more than any other which ever beat in human breast, to all the sources of pleasure or of pain of which man is susceptible. Moral evil hurt him as it did no other man who has ever lived; and the perfection of his bodily frame was such that the physical tortures so clearly foreseen struck terror to his heart, unfelt by less sensitive frames. Yet, in the daily, hourly, consciousness of this he had pressed forward, "His face steadfastly set to go to Jerusalem" (Luke ix: 51; xviii: 31-34). And now that the hour had come, it found him at his post, ready for the sacrifice.

(2) Whoever of us has passed through any unusual experience of suffering knows how instinctive is the desire for quiet retirement, in which to nerve ourselves for the ordeal. Appreciate, then, the unselfish kindness which, on his arrival at Bethany, yielded to the wishes of friends and determined his presence at a social banquet. Mark, too, his quick response to Mary's loving tribute, and his chivalric espousal of her defense against the harsh criticisms of other guests; how sweetly, too, he connects her act with the absorbing theme of his own thought (Matt. xxvi: 12) and how his generous acknowledgment (v. 13) added new lustre to her devotion.

(3) An object lesson in genuine royalty was his entry into Jerusalem, the true king of Israel, "meek, and riding upon an ass, and upon a colt, the foal of an ass;" attended by a retinue of villagers; its foundation in the hearts of the people; its homage the unforced utterance of loyal hearts; and its motives, the righteousness which was stirred to wrath at the desecration of holy things, the compassion which spent itself in healing the sick, and the gracious temper which found joy in the prattling praises of little children.

(4) We have been witnesses of his strange emotion when certain Greeks sought audience of him. How he yearned for a longer ministry with a strong man's love of life. What visions he had of triumphs reaching far out among the nations of the earth if only his days might have been prolonged, all forfeited by sickening realizations of this violent end just as the first fruits were being gathered in! His struggle for acquiescence with the Father's will! His victory! His sublime discourse upon death as the condition of life! and his confident assertion that, from the Cross and by the Cross he would yet draw all men unto himself.

(5) We have marked the last public controversy with his malignant enemies; their shameful discomfiture; and his own implied testimony to his divine lordship.

(6) We have listened while to his disciples he spoke of his future coming, under the guise of a bridegroom, and his joyous feast, and warned them not to fail of preparation for it.

(7) Of the trust reposed in them also; the rich rewards of fidelity and the woful penalty of faithful indifference and neglect.

(8) Then we have looked upon him with his household of faith, as they were gathered for a last social meal before he suffered;—a meal characteriezd, on his part, by lofty spiritual exultation, dashed with pain, as he foretold the treachery of one, the denial of another, and the desertion of them all, but made forever memorable by the ordinance he there established, to be a perpetual reminder of himself; and a testimony to God's new covenant of grace, written in the king's own blood and sealed with his immutable oath.

(9) From the upper room we have gone with him to Gethsemane; and there, beneath the shadowing olive trees, have caught glimpses of the Son of Man's last struggle for complete conformity to the Father's will. There he fought with the fear of death—the instinctive, shrinking from the awful tortures awaiting him and the violent ending of his life, in the very dawn of manly vigor. There he bent beneath the shame of human sin, which seemed to close around him as sometimes the base depravity of a wicked household, reckless of their shame, overwhelms, with deathly horror, the heart of one pure member of it. But there he gained the victory, took the cup once more from the Father's hand, and drank it to the dregs. Thenceforth the bitterness of death was past, and glory again shone round his head.

(10) He was ready now to be offered up, ready for the traitor and his band. But he would not surrender himself to them, until it had been shown that it was not as a criminal hiding from justice, nor because he had not at hand, if he had chosen to use it, power to thwart all their plans and to prostrate them all in death; nor without, with a shepherd's tender care, providing for the safety of his flock. That done he submitted to the indignity of bonds and was led away.

(11) First to the palace of the Jewish high priest, where, amid insults and outrages which it cuts the heart to read, he was subjected to the farce of a judicial examination. Out of this he came, with two points settled—one, by the failure of their most desperate efforts to prove anything against his perfect righteousness of character; the other, by his own avowal, under oath, that he was "the Christ the Son of God."

(12) Before Pilate, the Roman Governor, thus he was haled, this time upon the charge of conspiring against the State. There, too, subjected to horrible outrages, he received from the governor emphatic testimony to his complete faultlessness. Here, too, he left his own unambiguous assertion of kingship. "I am a king," he declared, "but not such as Tiberius." My realm is the truth, and my mission to bear witness to it." In spite of all he was given over to death and led away to be crucified.

(13) That was our last view of him, nailed to the cross, between two thieves, yet even as thus "lifted up from the earth," showing himself a king and drawing men unto him, opening heaven as its Master to a repentant soul, providing for his mother a home, holding himself true to his people's cause, even amid apparent desertion by heaven and earth, and so finishing his appointed work of manifesting God to man; then, with filial confidence giving over his Spirit into his Father's hand. And so, upon the shameful cross as upon a royal couch, he fell asleep, and devout men carried him to his burial.

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2. But what of the other agents concerned in these tragic scenes? Judas, the traitor, the degenerate, whose dominant selfishness not even the intercourse of three years with Jesus could displace, and who, from step to step, was urged on to the ineffable baseness of treacherously giving over the best of friends to death; whose only redeeming action was the suicide to which he was goaded by remorse. The chief priests and elders, who, finding that they could not use Jesus for their own selfish schemes, deliberately plotted his death, perverted all the forms of religion to compass his overthrow, cast every shred of honor to the winds, debased themselves to a partnership with the lowest criminals in hounding him to death, gave the lie to all their claims as the people of God. Peter, poor Peter, true at heart, bold, too, on occasion, but sleeping away the time when he ought to have been storing up strength through prayer, and so, in the testing time, joining the ranks of the enemy—like many a weak-kneed church member—until the look of Jesus lifted him out of his shamefacedness. Pilate, the man with a past which would not bear investigation, the corrupt and therefore cowardly official, who, at the demand of men whom he loathed, gave over an acquitted prisoner to the dreadful Roman scourge, and the horrible death of the cross; the brutal soldiery and the taunting mob, who would not let the Sufferer alone even in his death agony—these all have passed before us.

But others, too, whose actions shed a gleam of brighter hue upon the painful story. Mary, whose love burst all restraint, and won for her a treasured name wherever this gospel of the kingdom is preached; the unnamed owners of the ass and of the upper room; the people who, with true though fickle hearts, hailed him with hosannas, pressed upon him their tributes of honor; the singing children in the temple; the women along the Via Dolorosa, whose tears drew from him those tender compassionate words; the faithful women about the cross; and Joseph and Nicodemus, whom the iniquitous abuse he suffered converted from secret disciples to open and avowed friends.

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But now that we have glanced again over these events, the question presses afresh—What has their study taught us: Of Jesus and his relations to man; of those whom these sad experiences drew about him; of ourselves and our points of connection with him, or with them? What has this review done for us in the way of practical life? What, by God's grace, shall it do?

Professor Booker T. Washington, speaking of the woman who was healed by touching Christ's garment, says: "There are persons whose lives are so much like that of Christ's, who have so much genuine Christianity in them, that we cannot come in contact with them, we cannot even steal a glance at their faces without being made stronger and better."

Christian Endeavor Service.

By Rev. J. H. Goodell.

Missions: Love of Souls. (Rom. x: 1.)

Topic for March 31st.

Find your heart's desire and you will find your true self. A strong character will always have strong features. The man who dares to live with weak purposes will be a weak person. Every child ought to be so understood by his parent that some rugged, invincible purpose for good will be cultivated from his earliest years. Mere goodiness may be a great danger. One of the best protections in life is a forceful headway in some right direction. Keeping children out of mischief is a wholly inadequate treatment. The real synonym of missions is manliness. The heart's desire to help somebody is the crown of manliness. A man may have a collection of commendable traits, but he is still perceptibly incomplete—a broken cone—unless every one of those traits is thrilled by a heart's desire to lift people.

* * *

The distinctive brand which marks a character *Christian* is the heart's desire to lift others into the Christian life. This is the genius of missions. Whether that desire will sail the seas and climb mountain ranges and cross the bleak deserts depends upon the growth of that impulse. Love which is born of God cannot stay at home. The person may be chained by circumstance to one locality, but the love will speed to the ends of the earth with a heart's desire that men may be saved. Brass resembles gold if you keep it well polished. So there are phases of love which may not always be recognized as being at all different from that which is born from above. Missions as a religious fad or as a business enterprise, or as a Church tonic or a century movment, may be such a phase.

* * *

The love which God implants, and which is not the pressure of environment or the force of example or the drift of the times, makes the heart throb with the love for souls. It is not unlike the interest of an enthusiastic florist. There may come into his hand a seed, ragged in its husky casing, besmirched with dirt and, withal, not to be handled without sundry pricks and smarts. But his trained eye sees beneath it all a real value. The rare blossom and exquisite perfume and luxuriant foliage into which that rough seed may develop under favorable conditions are all before him. He has such an appreciation of these ultimate possibilities that these repulsive wrappings do not count in the estimate. That is what it is to love souls. It is easy to love "nice people." There is very little difficulty in working for "our set." It is very fascinating to manipulate bright minds. But to love a soul because it is a soul and can be made a fit occupant for heaven and a worthy companion for the Son of God, ah, that is the test!

* * *

Take these half-dozen words and think them through: "God so loved * that he gave." Gave what? "His Son," you say. Yes, but do you realize what that means? Has it dawned upon you that that means time, thought, interest, power, help, friendship, prayer, suffering, patience, painstaking and everything that could be received by a soul? When Paul speaks of the relation of that gift to himself personally, he says: "The Son of God, who loved me, and gave himself up for me." That is the real foundation of missions. It is in the giving up of self because we love souls as Jesus did when he "gave himself up for us." Many of us contribute, work, help and pray; and these are real aids, no doubt. But the re-

demption of this world at the first when the angels sang that song over Bethlehem, and the redemption of what is left of it is now to be redeemed, is secure on account of those who give themselves to souls because they love them.

With the most of us this love for souls, for the soul's sake, is the work of time and purpose. It is the result of being much with our Lord. It is good to attend conventions, to listen to the thrilling addresses of veterans from the mission field, to read romances of missionary life and to surround ourselves with literature which will increase our knowledge and stir our feelings and loosen our purse-strings. We need all this. But far better than all, and that which must give to the rest their power and permannce, is the constant association of our thoughts with the words and experiences of Jesus Christ. Not the study about our Lord, but the study of him until we see his mind, feel his sympathy and absorb his Spirit into ourselves, will transform our love into the divine regard for the human soul.

* * *

Next to this contact with Jesus Christ is the sympathetic touch with men. There is the touch of criticism, of interesting scientific study, of people as a source of business, social or professional profit, or of men as instruments upon which we may play for our passing amusement. But if we have come into touch with our Master, we can then approach men as the prospector does the out-cropping ledge, to dig and search and test until he find the golden ore to enrich the palace of his king.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. C. B. Bradley.
2639 Durant avenue, Berkeley.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Treasurer Young Ladies' Branch.....Miss Grace Goodhue.
1722 Geary street, San Francisco.

In Papal Lands.

These extracts from the annual report of the W. B. M. on woman's work in Papal lands are full of interest:

"Although the International Institute for Girls in Spain still has its home across the border in Biarritz, France, yet Miss Page says: 'The girls never for a moment forget that it is for Spain and the Spaniards that we are working, and their patriotism rises higher, if possible, because they are temporarily away.' While the students are beginning to weary of France, and cannot understand why it takes so long to complete arrangements for the school to be established in their own land, yet this change of base has not been an unmixed evil. Mrs. Gulick writes that in France the Spanish girls have seen religious freedom such as they never dreamed of in Romish-ridden Spain; as, for instance, the public school examinations, where Protestant, Roman Catholic, and Jew, on the same platform, presented prizes to their respective classes."

Miss Page, who had been in this country during the summer, arrived in Biarritz early in November, 1899, soon after the opening of the school year. Miss Barbour had been bravely holding the fort, and after a month of sharing the work and responsibility with her Miss Page exclaims: "How poor Miss Barbour ever lived through those first few weeks I do not know, but she was pretty well worn." The school numbered over forty girls, and as some of the younger ones had been sent away, for lack of room, those who remained represented the survival of the fittest, and faithful work was more easily obtained and the standard of conduct was high. These girls, coming from the Spanish schools, where about all they have acquired is the habit of memorizing, must have their reasoning faculties developed and be taught how to study.

Six girls were graduated on June 30th, and Miss Barbour writes: "I think we have never sent out a class who were better prepared for doing good work." Four of these girls have already definite plans of service along kindergarten lines, which is regarded by the teachers as of supreme importance in order to gain the little children and take them away from parents, who are especially unwise in training them. One of the graduates finished the laboratory work in the School of Pharmacy connected with the University of Madrid in June. Another of the Institute girls will also fit herself for work in this line, which is a new branch of industry for women in Spain. Two who have for a long time been connected with the Institute, first as students and then as graduate teachers, have been married during the past year. It was hoped that both weddings might take place at the school; but it is so difficult for Protestants to be married in Spain and get the necessary legal documents that both these couples had the ceremony performed in Gibraltar, where a certificate from the Spanish consul makes it legal in Spain. . . . To our imperfect human vision it seemed a pity that Mrs. Gulick, after her prolonged absence from her husband and the school, should be so soon summoned back to America to begin again the weary solicitation of funds to remove the school to Madrid, and place it for the first time in its history on a proper financial basis.

But Providence makes no mistakes. Mrs. Gulick's coming when she did enabled her to see once more that gifted son before he sailed for Porto Rico, to serve on the educational staff there. She was here to receive the news of his sudden sickness and death, and to attend to the last sacred rites when his body arrived. The noble and heroic way in which both Mr. and Mrs. Gulick, separated from each other in this great sorrow, went on with their self-sacrificing work for others, is a lesson to all. When that unique experiment of bringing the Cuban teachers to Cambridge was successfully performed, Mrs. Gulick, with her knowledge of Spanish, was a most important factor. After having engaged her passage for a return to Spain in June, she was invited by President Eliot of Harvard University to take the position of Dean of the Woman's Department of 900 women of the Summer School for Cuban teachers, to be held in Cambridge, Mass., during July and August.

With her own children and some of the Cuban women as guests, she occupied Professor Palmer's house in Cambridge and was able to bring representative Americans and Cubans together in social intercourse. While in the list of directions in Spanish and English given to each teacher on registering, the Harvard officials acknowledged the Roman Catholic religion of their guests by announcing that 'Sunday is a time to go to mass,' it was also stated: 'In the United States Sunday is a day of quiet and rest.'"

The report from Austria was sent by Mrs. Ruth W. Clark from Herrnhut, Saxony, the early home of Mo-

ravian missions. "There, this one American family in our ever-growing Austrian mission were gathering strength by a brief rest in country air from almost overwhelming labors and responsibilities. The features of the year are the rapid growth of the mission work in Vienna, a remarkable number of conversions among Bohemian colonists in Russia and a large Bible work. The wives of the pastors and the Bible women have done good service and all the Austrian helpers have been hard-working and faithful.

"The Martha Society is the Austrian Branch of the World's Y. W. C. A., and under the fostering care of Miss Most it is strengthening and cheering the Christian lives of its members.

"The rescue work in Prague, as elsewhere, is a trying and difficult one. There is an average of eight or nine girls in the Home, and they have seemed more attentive at the gospel meetings and more willing to listen to personal pleading. The results must be left with Him who commanded it to be done.

"The Krabschitz School.—Forty-three students were entered at the beginning of the year. All the teachers are pupils of former years and all are seeking the highest good of their pupils, for time and eternity."

At Chihuahua, Mexico, "Mrs. Eaton continues her varied labors in church, Sunday-school, C. E. Societies and among the women. Her most recent undertaking is an Industrial Society, divided into three departments. She is directress of that one which trains the poor women in making over old garments given them. A dressmaker teaches them to cut and make clothing, while an expert in Mexican fancy work trains a third class to make articles for sale. The meetings are opened with a short service of prayer.

"Girls' School.—The return of the principal, Miss Hammond, at the beginning of the school year, was the occasion of great rejoicings. . . . Eighty-five pupils have been enrolled, twenty-one of them boarders. Any number of non-paying boarders could be had, but there is support for only ten. There are now six young women from this school teaching in northern Mexico—happy and devoted, and doing excellent work. Visitors to Chihuahua have said that if our church women could see the value of this school, they would not suffer it to be so poorly housed and equipped.

"Guadalajara.—The girls' school, under the care of Miss Long, observed in June its second commencement day and two promising students were graduated.

"The Mexican assistant, who left them in 1898 for a year's study in the Bible training school at Springfield, resumed her teaching at the beginning of the school year. She has taken up the work with gratifying improvement. There has been a better spirit among the girls, but not the full blessing so longed for.

"Mrs. Howland . . . was for some months unable to carry on her work as usual, but is now in better health. In writing of her tours with her husband among the villagers, she described the Christmas picnic of the young Protestant church at San Miguel—'the dearest, happiest people in the world, living in their little grass huts,' and highly delighted with their Christmas tree, though it bore only oranges, apples and cards.

"The Christian Endeavor Societies continue to play an important part in the station work, there being now five connected with it. Two are for Americans and three —junior, intermediate and senior—are for Mexicans. The poverty of the Protestants, owing to increasing and active opposition to their faith, has sadly affected the church and calls for our sympathy and prayer."

Woman's Home Missionary Union of Southern California.

Annual Meeting.

The annual meeting of the Woman's Home Missionary Union of Southern California will be held at Redlands, April 10th and 11th, and many are looking forward to the occasion with great interest. The first session will be at 2 p. m. Wednesday.

Each auxiliary is entitled to send its President and two delegates, and an additional delegate for every twenty members, or fraction of twenty members over a membership of twenty-five.

Young people's and children's societies, which contribute to the Union, are also entitled to send their leaders as delegates.

Entertainment is free to all delegates, and the Redlands' ladies are planning to make this meeting, in their beautiful city and beautiful new church a memorable one.

The program is a full one and the names of Mrs. Constans L. Goodell of Boston, Mrs. Julia E. Ely of Chicago, and Rev. Wm. Horace Day of Los Angeles, indicate the quality of the addresses. "Home Missionary Experiences" will be given by those who know personally of the subject. The Superintendent of the different departments of the work of the Union desire that question and discussion in regard to any phase of the work may be general and helpful.

Please send, so far as possible, three kinds of delegates—the woman who knows and loves the work and who will bring us help; the woman who wants to know more, who will listen eagerly and want to try new plans; and the woman who ought to know, and to whom the inspiration of such a meeting may mean added blessing and usefulness.

These are anxious days for the Treasurer. The books close March 31st, but all money for the C. H. M. S. must be in by the 15th. The money is coming in very slowly this year, not half of the $3,000 we hope for having been received as yet. Immediate and urgent attention to this matter is asked for from individuals and societies, and earnest prayer that generous gifts may yet be made. Send money promptly to Mrs. Katherine Barnes, 28 Valley street, Pasadena, Cal.

MONTHLY PROGRAM.

1. Devotional.
2. Early Indian Missions.
3. Indian Missions of the A. M. A. (Locate and describe briefly.)
4. Ten-minute paper—Conditions of the Field: (a) Of Indian Life; (b) Of Missionary Life; (c) Testimony of the Workers to the Interest and Importance of the Work.
5. Brief Sketches of Results: (a) Among Girls and Women; (b) Christian Endeavor.
6. Reading—The Story of a Dakota Native Preacher. (Congregational Work for March, 1901.)
7. What Remains to Be Done for the Indian? (Six short answers by six different persons.)

A. M. A. leaflets will be sent with this program to each auxiliary. Consult also American Missionary for December '98 and '99. Send for literature on Home Missionary subjects to Mrs. E. C. Norton, Claremont, Cal.

Many Presbyterian church people in California regret the suspension of the Occident, and say that the church must have another Coast paper.

Seed-Sowing and Reaping in Shikoku.

Sidney L. Gulick.

Although Christian work has long been carried on in Matsuyama and a self-supporting Kumiai (Congregational) church has flourished here for many years, only one part of this city has yet been touched. Komachi, lying on the other side of the castle hill, has proved exceedingly difficult of access, its inhabitants consisting of small merchants and day laborers whose ancestors have lived there for centuries past. Buddhism is strongly entrenched in that part of the city. Sunday-schools have repeatedly been started, which have flourished for a few weeks until the Buddhist opposition could get started, and then have died a lingering death through a Buddhist boycott.

In July, 1900, after months of search, we rented a small house for a kogisho (preaching place) on the further outskirts of Komachi, and Mr. Hishida, our blind evangelist, with his family, has taken up his home in it. Various obstacles prevented securing a preaching license for four months; but this has now been granted and we have begun regular seed-sowing in the most backward and conservative part of our field.

The young man who gave us such valuable assistance at the time of our Bible selling experiment last May, in connection with the Shokon sai (Soul-Praising-Festival), has continued to do excellent work since that time in Bible-selling and street preaching. During the summer he borrowed our children's play wagon, fitted it up with a box and a lamp, and every night allowed by the weather he took his stand on the main thoroughfare of the city. His lamp and a few bright pictures would draw the crowds, to which he preached the gospel and sold the book which describes it in detail. He bids fair to become an exceedingly useful seed-sower. He shows a consecrated spirit, a simple faith, an amount of courage and a degree of common sense that are striking. Through the help of the Bible Society he is now having a Bible cart made for his use, which will still further increase his usefulness. We hope much from him.

December 16th was a memorable day in the Uwajima church. Nine adults then joined the church on confession of their faith, receiving baptism at the hands of the writer. This was a harvest after three years of work by the faithful evangelist, Mr. Takahashi, and a year by Miss Judson. Of these nine persons, three were men and six were women. The history of their experiences would make an interesting chapter, showing how the seed may lie in the heart for many years apparently dead, but be at last stirred to life by the working of God's providence through sorrow and bereavement. The statements of the women at their examination were exceedingly interesting and showed on the whole a better appreciation of the gospel than appeared from the statements of the men.

One of the younger women joining the church belongs to a wealthy family whose head is a younger brother, also a Christian, having studied in the Doshisha some years ago. On this occasion they presented the church a pledge for 150 yen toward the church building fund. Efforts had been made and great hopes entertained that 500 yen would be raised during the past year for this important purpose. Including the gifts from the missionaries (which amounted to 77 yen) and the 150 yen just mentioned, the total given and pledged is now about 350 yen, a sum quite insufficient to warrant proceeding with the undertaking. So we must wait and work and pray a little longer before this important instrument for Christian work can be secured.

Bay Association.

Bay Association held its spring meeting with the Second Congregational church of Oakland on Tuesday, March 12th. Rev. B. F. Sargent presided, completing his year of service as Moderator. A very attractive program the Business Committee prepared, and its spirit and intent found harmonious expression in the admirable papers and addresses.

The apostle's words, "Created in Christ Jesus for good works, which God afore prepared that we should walk in them," suggested the general topic, "Working Out God's Plan."

The first paper of the afternoon, upon the theme, "God's Plan for Me," was read by Rev. Alfred Bayley; and the second, on "God's Plan for the Home," by Rev. F. B. Perkins. Rev. W. W. Madge followed with an address on "God's Plan for the Church." All these presentations awakened friendly discussion, which was attended with frequent prayer and was perhaps unusually earnest and practical. There was the expression in special prayer of the pastors' anxious desire for the fathers in our homes, from whose nerveless grasp the spiritual duties of the home so often fall into the ready but full and weary hands of wife and mother. During the hour devoted to business the annual election of officers and committees was held, Rev. J. W. Phillips being chosen Moderator and the former Scribe re-elected. The Registrar, Rev. E. D. Hale, holds office for three years. The ladies of the church prepared a generous collation, and the hour of fellowship at the table was one of great pleasure, Rev. H. H. Wikoff acting as toast-master at the pastor's request.

During the evening session, Mr. C. Z. Merritt of Oakland gave a very suggestive address on "God's Plan for the State and Nation,' and Dr. Cherington, a welcome delegate from the San Francisco Association, spoke eloquently on "God's Plan for the World."

Mrs. A. P. Peck followed, making special allusion to the claims of woman's work for missions and to the present situation in China, where there is so much of cheer amid loss and apparent ruin.

The Association, by unanimous vote, expressed its pleasure in the work and outlook of the Second church, now worshiping in an edifice recntly removed and enlarged, and, evidently impressing itself upon the community most helpfully.

Fourteen churches were represented by thirty-four pastors and delegates, and fifteen ministerial members, not pastors, and many interested visitors from the churches were present. *F. N. Greeley*, Scribe.

Down the narrow, dirty alley, with its unspeakable odors, came the deaconess, a picture of clean, sweet, healthful life and love. The pure white ties spoke at every step. A breath of heaven surely swept the alley that morning.

The deaconess was bound for a tenement in which lived—or existed—three children, who had somehow found their way into her sewing class. Already they had learned a far-reaching lesson—that "Sister" did not like a dirty face.

Just now a rollicking band of unkempt children were engaged in making life a burden to all within reach of their shrill voices, when the deaconess came in sight. A small girl spied her first, and breaking away from her companions, rushed breathlessly into the house, shouting as she went, "That preacher woman's a-comin', and my face ain't washed." The "preacher woman" thanked God, and took courage.—The Christian Advocate.

Church News.

Northern California.

San Mateo.—The pastor has almost entirely recovered from his sickness, and is at work again. The Home Missionary offering, taken March 10th, was the largest for some years. All branches of church work are flourishing. The exterior of the church is to be painted and the p rlors re-carpeted by the Ladies' Aid Society.

Oakland Pilgrim.—Sunday morning Rev. R. C. Brooks, the pastor, preached his first anniversary sermon. The year has been a good one for the church. The net gain in membership is 23. The Sunday-school attendance has nearly doubled. Both morning and evening congregations are of fair size, and there is a very hopeful outlook in general.

Crockett.—Miss Mabel Brown, a niece of Rev. D. Q. Travis, died at the parsonage in Crockett, Saturday morning, March 9th. She had been an invalid for eighteen months. Coming to California last May she hoped to regain her health and make her future home in this State; but those who understood the nature of lung consumption entertained no hope for her recovery. Her strength gradually left her until about the 1st of January. She was no longer able to rise from her bed. She was compelled, from shortness of breath, to lie in one position day and night. Thus for eight weeks she patiently suffered, her spirit bright and cheerful all the while. She spoke of death with absolute composure. To her it was only a veil, soon to be withdrawn, admitting her into the presence of Christ. Though only eighteen years of age, she had been connected with the church as an active member for eight years. She manifested the judgment and mature character of womanhood. She greatly endeared herself to the people of Crockett during the short time that she made her home with them. She died just at sunrise March 9th. Her mother came from the East, reaching her daughter's bedside two weeks before death claimed her. A few minutes before her death she said to her weeping mother, who was bending over her, that all was well with her. A beautiful life thus triumphantly ended.

Southern California.

Ramona.—The Congregational church which has held services for two or three years past at Earl schoolhouse, hereafter will conduct religious services at Ramona. The Friends, who are now without a pastor, have cordially opened their church building for a limited time for union services of the two organizations, and invited Rev. C. H. Abernethy to occupy the pulpit at 11 o'clock a. m. each Sabbath.

Escondido.—Rev. N. T. Edwards closed his work here as pastor on the 17th, to accept the position of financial agent for Pomona College. Mr. Edwards leaves the church in excellent condition. Since his pastorate began four years ago the church has passed from the Home Missionary lists to self-support, and is now raising twice the revenue it did before. Eighty-seven have been added to the membership. There is excellent equipment for work, and the church is without indebtedness, except an installment loan from the Church Building Society.

Redlands.—The morning audiences for the past four weeks have been large, numbering from five to six hundred. A Young Men's League, recently formed, has made a study of the evening services and has added much to the interest and attendance. In a week-night gathering, twice a month, they meet one another and the pastor socially and also have a half-hour or more in general conference on some prominent topic of the day. On Sabbath evening, March 17th, this church had a special privilege in having Rev. Dr. Theodore L. Cuyler of Brooklyn preach. The Presbyterian united in this service. He spoke to a thousand people from the text, "Arise, let us go hence." It was a stirring call to come out of sin, unsatisfactory companions, an indifferent Christian life, into an abounding life in Christ—one full of fruit-bearing—so that when at last the Master should come to us and say, "Arise, let us go hence," we could peacefully say good-night to the things about us, in full hope of a glorious good-morning in the better land.

Oregon.

Ashland.—The second Sunday in March was rather forbidding, snow falling in the morning, but there was a fairly good audience to listen to the presentation of our missionary causes. Pastor Nelson was somewhat ailing owing to recent experiences with poison oak, but he was present and enjoyed the relief afforded by a brother clergyman. Ashland never was in better condition. The church edifice has a new coat of paint and the interior has been greatly brightened. Sunday-school is flourishing under the superintendency of Miss Crocker, and the Christian Endeavor gives evidence of vigorous life. Since the coming of Mr. Nelson in November of 1899, thirty-three have been added to the membership. Not long since Superintendent Clapp spent a fortnight with him in special services. The town—quite an educational and railroad center—is growing, and the outlook is the best it has been for years. *Visitor.*

Hawaii.

Honolulu.—The laudable desire to study in the University of Chicago causes Honolulu to lose two valued Christian workers, Mr. and Mrs. Horace E. Coleman. Mr. Coleman has for several weeks been General Secretary of the Young Men's Christian Association and when a Y. W. C. A. was organized recently Mrs. Coleman became its first Secretary. When these good people leave for the East the last of May their places will be filled by Mr. and Mrs. Henry Champion Brown. Mr. Brown had resigned his position as assistant at Central Union church, to take effect April 1st, and the church voted to continue his salary three months.

Notes and Personals.

Rev. Harry Perks has moved from Alturas to Adin, Modoc county.

The Sacramento church announces a "rummage sale" for April 17th, 18th and 19th.

Rev. A. E. Johnson has resigned as pastor at Antioch, and has accepted a call to Haywards.

At the recent annual meeting of the church at Santa Cruz an excellent financial condition was reported—the first in many years.

The Rev. Mr. Caton, recently from Chicago, will speak at the meeting of the ministers of San Francisco and vicinity next Monday.

A Northern California pastor writes: "I believe I have the hardest field in California. Yet God keeps us here. We experience many of God's promises. It grows brighter as we pass through the cloud."

The Rev. Dr. Day of the First Congregational church of Los Angeles said recently to a newspaper reporter:

"Throughout all my ministerial life I have tried to preach what I have found and know to be true, and have had no time to spend in sounding new isms and upsetting faith."

The Escondido Advocate says concerning the Rev. N. T. Edwards: "He has shown himself an able minister and an untiring worker for the church; and he and his amiable family have endeared themselves to our people, who will regret to see them leave, realizing that their places will not be easily filled."

The Rev. Dr. Matthew, Presiding Elder of the Sacramento District of the M. E. Church, writes in the "California Christian Advocate" of a very successful series of meetings at Jackson in which the pastor was assisted by Rev. J. B. Orr. He says: "Up to date 35 have united with the church there, and others will no doubt follow. Mr. Orr is an excellent preacher, sound in faith and entirely reliable. He has no oil or mining stock to sell, and is wise to win souls."

The Alameda Argus says: "There are some interesting facts connected with the pastorate of Rev. W. W. Scudder, Jr., with the First Congregational church which is now severed. The church, in its history of twenty-two years, has had but two pastors, and both now reside in Alameda. In this day of frequent ministerial shifting that is notable. The prosperity and tranquillity of the church society and its suborganizations must be attributed in some degree to this infrequent change of ministers." The first pastor was the Rev. George B. Morris, who served the church from 1879 to 1885.

The Laying of the Corner Stone at Petaluma.

The corner-stone of the new church building was laid last Friday afternoon. An address was given by Superintendent J. K. Harrison. A statement concerning the enterprise was made by the pastor, Dr. J. H. Goodell, and the ceremony of laying the stone was by Deacon A. B. Case, who said: "This house of worship is erected to the honor of God by the Congregational church of Petaluma. This is the second edifice on this site, built and used by this people. This stone, which I am about to lay, is symbolic. It is sandstone, formed by ages of the wear and work of nature, until it is compact, hard and suitable to become a part of the foundation of this building. It is the corner-stone. Safely and solidly and in full view of the passing traveler we place it, trusting that its mute but impressive message may arrest the attention and stir the conscience of those who look upon it. In like manner, in all that we, as a Christian people, do in this house of worship, and in all that we practice in our lives, the safe and solid and significant corner-stone is our Lord Jesus Christ. For we are assured in the unchangeable Word of God that 'other foundation can no man lay than that which is laid, which is Jesus Christ.' In laying this stone today, our hopes are in him. We make no boasts, but we crave to do this will. We seek no worldly honors, but desire to consecrate ourselves, together with all that his kind providence may give us, to the betterment of this community, that our homes and hearts, and the hearts and homes of our children may be an honorable and serviceable part of the kingdom of God. Now, therefore, in behalf of this church of Jesus Christ, and in behalf of the officers of the same, I do solemnly place in its true position, this tried, prepared and trusted corner-stone, in the name of the Father and of the Son and of the Holy Spirit. Amen and Amen!"

The plan of the building includes an auditorium, seating about 200, a chapel for Sunday-school, social and convention uses, a ladies' parlor, a kitchen and separate dressing rooms for ladies and gentlemen. In the auditorium there will be opera chairs finished in cherry. In the chapel there will be movable high-back chairs with woven cane seats. In the front is a combined library and Bible class room. The walls of the chapel will be paneled with swinging doors, which will open outward from the side, forming class-rooms for use in the Sunday-school session. The structure will be heated by a furnace and lighted with electricity, with gas fixtures at hand.

At the corner-stone exercises the pastor said: "It is the purpose of this people to have no claimed seats. Its doors are to open with a welcome to everybody who desires to be present at any of the meetings and services held. Each chair is to belong for the time being to the man, woman or child who first occupies it and behaves himself. I want to sound this opening note today as we take the first public step in producing here in this city an edifice which we trust will be an ornament to the town, a credit to the builders and an honor to God. It shall stand here as the years go by to help our fellow-men in solving those questions of conscience and character which every one of us has some time to settle."

In the course of his address Superintendent Harrison said: "Prophet, psalmist and evangelist reiterate again and again the statement that the foundation of the Church is God himself and they prophecy the steady onward sweep of the Church until all the nations of the earth shall be brought into the kingdom of Christ."

Book Notices.

"The Spirit of God." By the Rev. G. Campbell Morgan. In this book of 246 pages the gifted preacher who is to come to this country soon to take up the Northfield Extension work has given the most valuable discussion of the person and work of the Holy Spirit which has come to our notice. It is shown that the Scriptures teach that the Holy Spirit is a Person, having all the Divine attributes and able to do all Divine works. "The mystery," says the author, "is acknowledged, and it is very profound. To finally explain it is impossible, but this impossibility of explanation is to be accounted for by human limitation, and by the fact that the finite can never grasp the infinite. The facts must be reverently accepted as forming an integral and necessary part of the system of revealed religion. To deny the personality of the Spirit and to deny the Divine personality of the Spirit must eventuate in denial of the divinity of the Son, and in the denial of the divinity of the Son there must be included a denial of the atoning work of the Son." Especially valuable are the chapters on "The Baptism of the Spirit," "The Filling of the Spirit," and "The Power of the Spirit." In the first it is maintained that there is absolutely no warrant for the view that the baptism of the Spirit is a second blessing; but that it is in the initial miracle of regeneration that souls are baptized with the Holy Spirit. In treating of the filling of the Spirit it is said: "No man can live the Christian life, and no man can serve in the Christian dispensation, save as he is filled with the Spirit. It is, then, of urgent importance that there should be clear understanding of the law which governs this filling." The conditions are then set forth. [F. H. Revell Co., Chicago, $1.25.]

Immanuel Presbyterian church of Los Angeles, with a membership of 1,500, is the largest Presbyterian church on the coast.

Washington Letter.

By I. Learned.

The annual meeting of the Puget Sound Congregational Club was held at the parlors of the First Congregational church of Tacoma on Wednesday evening, March 16th. Owing to the recent death of Mrs. O. A. Waterhouse, a deaconess and otherwise prominent member of Plymouth church, Seattle, whose funeral occurred on the same afternoon, there were but few of the Seattle members of the Club present. The tables were, however, well filled from Tacoma, with some visiting members from other points of the vicinity.

President Frater being absent and none of the Vice-Presidents being present at the opening hour, Hon. W. C. Wheeler of Tacoma was called to the chair and presided during the evening. It being the occasion for the election of officers for the ensuing year, the committee appointed to present nominations to the Club offered an entire new ticket with the exception of that of the secretary and the chairman of the Outlook Committee—Rev. E. L. Smith of Seattle has served so well that there seemed to be nothing else to do but to commend him to the Club for another year on the same excellent service.

The "Outlook," so finely given by Rev. S. M. Freeland, told us again that he was the only suitable candidate who could be offered. Rev. E. T. Ford of the First church, Tacoma, led the ticket and with the others was unanimously chosen.

Among other things announced by the Outlook Committee was the *fact*—now no longer a hope or expectation—of the appointment by the C. H. M. S. of the Rev. W. W. Scudder of Alameda, California, as the Home Missionary Superintendent for Washington. "All things come to those who wait," and all Washington Congregationalism will congratulate itself and is to be congratulated by all interested in its future.

The Club's guest for the evening was Rev. J. D. Kingsbury, D.D., of Bradford, Mass., who, as a member of the Executive Committee of the H. M. S. of New York, has been sojourning for several months with us. His theme was "Cuba" and was presented in a way which had the attention of every listener, coming as it did from one who had been on that ground. He said nothing of the political conditions, present or prospective, nothing such as we may, or might have learned from the public prints, but wholly as related to the religious conditions and needs. Something of the personnel of the workers, of the earnest, beseeching call for the "Liberty Church" at so many points, and the present impossibility of meeting but few of these calls.

On the adjournment, one of the members of the Club opened the following conversation: "Doctor, what will be the expense in the maintenance of the missionary you mentioned as wanting so much to appoint and could not for want of funds?" "A thousand dollars," was the answer. "I will give you five hundred if you can find the other half of the amount," was the reply of the first inquirer, who was one of our Tacoma First church folk.

Dr. Kingsbury should by all means continue to tell that story, which can be made so profitable for missionary work in Cuba.

Letters-missive are out from the Greenlake church of Seattle calling for a council for the examination, ordination and recognition of Mr. Wm. Burnett as pastor of that church.

The work at Kirkland is said now to be improving under the leadership and care of Rev. J. C. Young, and the little church at Redmond, which has received some additions of strength to its membership, is preparing to enlarge and greatly improve its little chapel, which is already overflowing in its congregations and too narrow for Sunday-school purposes.

Rev. W. C. Wells and his good wife are enjoying their new work at Roy, Yelm and Hillhurst. In the latter, a Sunday-school is again established after lying dormant for four or more years.

Rev. W. A. Arnold, lately of Edmonds, is spending a couple of weeks with the church at Cathlamet.

Supt. Greene will spend another Sabbath with the White Salmon work on the 17th, and will be at Priest River, Idaho, on the 24th, where Missionary Johnson of the C. S. S. & P. S. and pastor Krause of Hillyard have during the previous week been holding a series of special meetings.

Seattle, March 16th.

Inland Empire Letter.

By Iorwerth.

A letter recently received from Rev. Wm. Davies, Superintendent of Alaska, states that he and his family arrived at Nome, on October 26th. It took over sixteen days to cover the distance from Seattle to Nome. The letter is dated November 30, 1900. He says:

"You have heard about the difficulty of landing here. It is really beyond description. The boats had to set out to sea three times before landing what freight they did, and at last had to leave for good with much stuff remaining on board. We lack ninety sacks of coal, our trunk and a few groceries, but we do not complain, for we fared much better than some, only it is inconvenient to be without our trunk. Our impressions of Nome are somewhat vague as yet. It took us so long to get settled that we have not had much time to look around yet. It is a mining camp in every sense of the word. There are many choice people here from all parts of the world, and we also have the scum of the earth. It is the greatest place for stealing I ever saw. They steal day and night, anywhere and everywhere. Let me give you an instance: A man bought a nice stove and pipes, and while he was on the roof fixing the pipe, the stove walked out through the front door. Again a young man was gone from his tent two and a half hours. When he came back he found tent and all it contained had vanished. We have not found the climate very rigorous as yet. With the exception of a big storm the first week it has been at least tolerable. Of course it is cold. The prevailing colors are white and blue, the one underfoot and the other overhead. So far, worse than cold, is the darkness. It is a splendid country for the Standard Oil Company. The days are very short. I wish to speak a word concerning our library. It is doing good work. Like most things, there was no order about it. However, we are getting down to a solid basis. It is rendering good service and is well patronized. A box of late magazines, from November, 1900, to March, 1901, would be doubly welcome after having been cut off from the outside world for eight months. Whatever is sent had better be shipped to Samuel Green, Seattle, with instructions to forward in my care. We feel our isolation much. Having been so centrally located for so many years, we miss the fellowship of the brethren. However, we are well and happy. People have been exceedingly kind to us. As they go here, we have pleasant quarters. Please remember me and mine to all old friends that you meet here and there."

President Penrose of Whitman College, returned last week from a lecturing tour in Oregon. He delivered lectures at Ashland, Medford Cottage Grove and Oregon City on "Marcus Whitman, the Hero of the Northwest," and "Good Citizenship."

The Conservatory Faculty of Whitman College gave a concert at the chapel last week. It was of a high order and worthy of the institution. The Glee Club of the conservatory is making a tour of Western Oregon and neighboring towns. An elaborate program has been carefully prepared by severe discipline and diligent practice, and it is hoped and expected the results will be satisfactory.

Oregon Letter.

By George H. Himes.

Among a lot of old letters which the writer hereof unearthed recently, written between the years 1841 and 1852, one from Mrs. Narcissa Prentiss Whitman was found which is herewith given to The Pacific readers, as giving a picture of conditions existing at the date of writing:

Waiilatpu, May 31, 1844.

"To Mr. and Mrs. Alvan F. Waller—My Dear Friends: I took up my pen and paper some time ago to address a few lines to you, but in consequence of ill health felt inadequate to proceed, as I found mental exercise injurious to me. Through the winter my health was most precarious; indeed, it never was so low, and for so great a length of time. I am now comfortably well, and able to attend to my family duties.

"Mr. Gilpin has spent some time with us, and gives us much news. Some, however, was not so agreeable, particularly the affair with the Indians, as also concerning yourself and Doctor McLoughlin. Husband and myself feel both to sympathize with you both in your trials in this respect, and rejoice to hear that it is settled to your satisfaction, if it is indeed so. He had a copy of the agreement and other papers which he showed us and I was truly interested to learn so much concerning the affair and of its final adjustment. But one feature of the past was as trying to me as could be, because you suffered so much from it in your influence as a minister. Please tell me if it was so, or is it merely the supposition of an impenitent man. Mr. Gilpin said that you were obliged to discontinue worship altogether, as I understood him, because the people had so much sympathy for Dr. McL.'s sufferings and considered you the cause of them, that they would not attend meetings, and that Mr. Pettygrove had withdrawn from the class. If it is indeed true, we mourn with you, for your trials are ours, and we feel deeply interested in all the movements of your little community. We hope sincerely that you will not be driven away, but keep steadfast to your post and 'warn the people whether they will hear or whether they will forbear.' It is not strange that there should be a reaction after the precious season we enjoyed together last fall, especially when there were so many exciting subjects and scenes to follow in such quick succession. But if the children of God would but quietly and steadfastly wait upon the Lord, all would come out right in the end. How does Bro. Cook appear and hold out? I should like to hear of his prosperity in conquering the enemies of the Cross, both within and without. Please say to him for me that I ask after his welfare and desire to hear that he is rejoicing in the love of God. What was Le Breton's state when he was shot?

"Please write us, both of you, and let us hear of the state of things from your own pen, for we can tell better how to judge than by hearing from an impenitent man, although he may be strictly honest and sincere in all he says. How have you succeeded in school-keeping, as you proposed or thought of last fall? or have you had one the winter past? Please excuse me for interesting myself so much in your affairs. Believe me, dear brother and sister, my short acquaintance and visit with you and your dear people has endeared you all much to me; indeed, I never can forget your kind attention and favors. Husband has thought of writing you, but cannot at this opportunity; but do not wait for him, but provoke him to it by writing yourself, Bro. Waller.

"It would be highly gratifying if you could both visit us here in our lonely situation, and learn more of our trials and prospects. May we not hope you will? It is a consolation to think, that, however great our trials and conflicts may be, here, soon they will terminate in everlasting peace and happiness, if we are truly faithful to the end.

"Husband joins with me in Christian love to you both, and believe me,

"Your sister in Christ, *N. Whitman.*

"Love to Sister Carter, and all the sisters."

The allusion to Dr. McLoughlin is in regard to the controversy between him and Mr. Waller about the Oregon City Land Claim, which was finally settled in favor of the former and against the Methodist Mission, although there is good reason for believing that Waller was at Willamette Falls, afterwards called Oregon City, two years or more before Dr. McLoughlin's advent there. Le Breton, referred to as having been shot, was Geo. W. Le Breton, the recorder of the Executive Committee of the Oregon Provisional Government, the first expression of civil authority on the part of Americans on the Pacific Coast. He was killed by an Indian on March 4, 1844. One important fact is settled by the foregoing letter, and that is that Dr. and Mrs. Whitman were visitors at Oregon City late in the fall of 1843, and hence must have been well acquainted with the initial movement towards the erection of civil government which took place in the spring and summer of that year.

One of the oldest and most faithful members of the Oregon City church died suddenly from heart disease on the 13th inst., leaving a family of seven grown children. She was born in Kentucky in 1827, married to Jefferson R. Shaw in 1844, and with her husband crossed the plains to Oregon in 1852, settling a few miles south of Oregon City. Very soon after her arrival she was discovered by Rev. Geo. H. Atkinson, then pastor of the Oregon City church, and became identified with it as fully as possible, considering the distance she was away. In 1878 the family removed from the farm to Oregon City, and from that time to the time of her death she has been one of the most faithful members of the church. She never wearied in well doing, and left a strong impress on the community in which she lived so long, as well among the members of other churches as in her own. In the fullness of years she has been called, and she leaves a precious heritage to her family and friends in a long and well spent life.

The work in the Oregon City church is steadily progressing, although it is apparent to pastor and people that, humanly speaking, the millennium is not immediately at hand. Patient, persistent, persevering effort, with great wisdom, was never more needed than at present. However, in spite of all obstacles, the outlook is hopeful, as there has been considerable encouragement in the past year. The ladies have organized a "King's Business Society," the object of which is to gain information concerning the development of Christ's kingdom. Its members are members of the church without election, and it is managed by an executive committee, which is the missionary committee of the church. The meetings are held monthly, alternating with the third Thursday night (prayer-meeting) and the third Friday afternoon.

A freewill offering is taken at every meeting to defray expenses, and all funds thus secured, in excess of expenses, are applied to missionary or other benevolent work, as may be directed.

Portland, March 17, 1901.

Obituary.

Died in West Saticoy, Ventura county, March, 1901, Rev. W. W. Snell, aged 79 years and 10 months. Bro. Snell was "an Israelite indeed, in whom was no guile." He was one of the most perfect men in moral character I have ever known! During a dozen or more years of intimate acquaintance, and often prolonged conversations, I have never been able to detect anything in word or spirit which did not seem to me perfectly right. And as we carried away his remains and laid them in the grave, I could but recall the words, "Mark the perfect man and behold the upright, for the end of that man is peace!" Brother Snell came to us some twelve or thirteen years ago, from Rushford, Minnesota, where, from a farmer, he was inducted into the ministry, built up a church from the beginning, and was its beloved pastor for nearly thirty years. Coming to Ventura county, he continued in active religious work, preaching and otherwise, till the infirmities of age put an absolute veto on further public labor for the cause he loved so much! In his last days only one thing disturbed his peace. It was his inability still to preach and lead others to his Lord. *S. Bristol.*

Looking Toward the Future.

Lord Lytton said: "Civilization obeys the same law as the ocean; it has its ebb and its flow; and when it advances on one shore it recedes on the other."

A hundred years ago Spain was greater in possessions and population than the United States, but during the century just ending its fortunes were long at an ebb and the flood has been with the United States. Similar changes have gone on in other nations and in other parts of the world. China has had the ebb; Japan has had the flow.

Thousands of years ago there were countries with great civilizations. Today some of them are wild deserts.

What is the quality that will hold that will make a nation strong and sure? "No civilization," said Bismarck, himself one of the great makers of modern history—"No civilization other than that which is Christian is worth seeking and possessing." This idea is shared by most of the great men of the world. Furthermore, it is proven by history itself. Wherever Christianity goes it takes civilization with it. Where it rules, civilization thrives. Time will not wreck it, because it has that positive moral quality which is stronger than the ages.

Two Ways.

There is an Oriental story of two brothers, Ahmed and Omar. They both wished to perform a deed whose memory should not fail, but which, as the years rolled on, might sound their name and praises far abroad. Omar, with wedge and rope, lifted a great obelisk on its base, carving its form in beautiful devices and sculpturing many a strange inscription on its sides. He set it in the hot desert to cope with gales. Ahmed, with deeper wisdom and truer though sadder heart, digged a well to cheer the sandy waste, and planted about it tall date-palms, to make cool shade for the thirsty pilgrim and to shake down fruits for his hunger.

These two deeds illustrate two ways in either of which we may live. We may think of self and worldly success and fame, living to make a name splendid as the tall sculptured obelisk, but as cold and useless to the world. Or we may make our life like a well in the desert, with cool shade about it, to give drink to the thirsty and shelter and refreshment to the weary and faint. Which of these two ways of living is the more Christlike is easy to decide.—J. R. Miller.

A Burden Lifted.

It was a bitterly cold morning, oh, so cold! The fierce east wind blew the snow in all directions, but a young woman forced her way with bowed head and bent form against the storm until at last she reached our Home.

Deaconess ——— warmly welcomed the visitor, for she had called at her house the previous day, and suspected her desperate need. In the cosy sitting-room of the Home they had a little talk together, and as the poor woman drank a cup of hot tea, she told the deaconess had hard it was to ask assistance, the first time it had ever been necessary; but the last half-scuttle of coal had been burnt, and the last crust eaten the evening before. Her husband had been out of work since Christmas with the exception of one week. Now he was too ill to work even if he could get it, and he and two little children were sick in bed at home. Her eyes were dim with tears, and her attractive face lost all its brightness as she told her pitiful story.

But the deaconess proved "a friend indeed," for after consulting with the superintendent she ordered bread, some groceries, coal, and kindling for this suffering family. The woman went away with her burden lifted, and who can tell the end—it may be that the help given in her distress will be the means of leading her and her husband to the great Helper, the compassionate Savior. —The Christian Guardian.

What the Soul Seeks.

The human soul seeks in the Church of God something more than a reed shaken with the wind; something more than a man clothed in soft raiment; even something more than an intellectually gifted prophet. It seeks that felt but indescribable touch of a higher world which lifts it above the trivialities of this; it seeks a temple, the threshold of which it may cross, but whose sanctuary lies within the bosom of the Infinite; it seeks a life, the divine pulsations of which it knows to issue from an invisible heart; above all, it seeks whatever will lead it most effectually and most intimately to him—its Lord and God—who alone can satisfy the deep, mysterious yearnings with which he has himself endowed it. —Liddon.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send, free, by mail, to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

Deep streams run still; and why? Not because there are no obstructions, but because they altogether overflow those stones or rocks round which the shallow stream has to make its noisy way; it is the full life that saves us from the little, noisy troubles of life.—George S. Merriam.

The Home.

Exhibiting Children.

Perhaps the most delightful quality of childhood is its unaffected simplicity. A young child plays no part. It lives a natural life without reserve and without pretense. Things are just what they seem and the child would not have them otherwise.

There is such a charm about a child's unconsciousness of self and its native ignorance of even the possibility of concealed motives in others, that every heart warms toward childhood and the frank sayings of children are welcomed and treasured. Many a truth is uttered by lips which older minds have ignored. The spirit of childhood has been declared to be the essential spirit of the kingdom of heaven.

What an infinite pity, therefore, that parents and teachers should so often destroy all this charm by their ill-considered efforts to show children off. Little Gertrude learns to repeat a bit of poetry or to sing a simple song and her mother forgets the danger of publicity and immediately attempts to have her exhibit her attainment to admiring relatives. Of course they applaud, even though the poetry or the song be cruelly maltreated. Gertrude naturally thinks she has done something to be proud of. So a little of the bloom of childhood's charm is rubbed off. Let this process go on indefinitely and certain very positive results can be predicted. The little girl will become a self-conscious bore. What at first seemed attractive in her performances will soon be overbalanced by a faultiness increasing through neglect. A certain priggishness and selfish desire for applause will succeed simple and frank self-expression. And soon there will be manifest in the formerly innocent child a willingness to play a public role which will bring her many a troublous experience and prevent her from the truer friendships which are granted only to those who are pure in heart.

There is nothing more worthy of cultivation in any child than a willing and glad ambition to do things. All education in the more elementary schools is being directed with inreasing emphasis toward the development of the power of self-expression. And it is worth much to a child to gain such self-control as will enable it to work without hesitation in the presence of others.

This, however, is quite different from thrusting children forward to gain applause. Let the child in the home learn to sit down at the piano and play because of the worth of the music and in order to give some real pleasure to others and no harm will result. But when that child plays a "piece," merely for the sake of an exhibition of unexpected skill and in order to gain applause, the ill-effect will not long remain concealed.

All this is equally true of the religious exercises in which children are so often almost compelled to participate. Any exercise, whether it be the repetition of poetry or singing, which children can enter into unconstrainedly, with no other thought than of the message their words and songs convey may be of profit both to the children and to other worshipers. Jesus himself would not venture to suppress the hosannas of the juvenile multitudes that hailed his coming into Jerusalem.

Contrast with this the usual exhibit made of children on church platforms or in children's religious organizations. The whole interest of both child and audience is centered in the performance itself rather than in any message conveyed. Self-consciousness is always apparentat such a time. Those who succeed in doing their parts without breaking down are praised for smartness. Those who fail are left with a bitter feeling toward their successful companions. But who is brought nearer to the eternal truth and into closed fellowship with the humble and joyous life of the kingdom of God?—E. H. Chandler.

The Home Maker.

Dr George C. Adams says:

"In these days, when we hear so much about woman's interests and so much about woman's sphere, I cannot but wonder whether it is possible, under present conditions, for the rest and sweetness of the old-fashioned home to be preserved. I sometimes wonder whether it is not all lost.

"The woman who is of the world today could never be the mother of a Wesley or a Cromwell. The home of John Wesley was a place of song and prayer, and from that hearthstone came the Wesleys, who turned the world upside down.

"Are not the children and the young people, through the Sunday-school and other organizations, losing the sweetness of the Bible in the home?

"No one can teach the Bible to a child like his mother. Her teaching makes an impression that can never be produced by a Sunday-school teacher. . . . The question for us to consider is the kind of influence with which we are going to surround our children. Many of the little people of today are trained to consider their dancing lesson one of, if not the most, important duty of life. Think of it! I tremble for the future of children so reared. Let us remember one thing, my friends: the spirit of the home is reflected in the character of its children."

No, Thank You.

"Shall I send you a dinner this year?" asked a deaconess of a woman who, last November, was glad to accept a basket on Thanksgiving day.

"No, thank you, Miss K——," was the reply. "You're very kind to remember us, as you always do; but, praise the Lord, we're able to get our own dinner this year, and help others a little besides. We've sent a dinner to the family on the top floor. They're real hard up, and we were glad to do it. It's a heap better than being hard up yourself and having to take from others. But when you *are*, it's a good thing to have a friend like you to help us out. It was remembering *that* that made us want to help some one else this year."

Another woman, asked the same question, answered, hesitatingly, "No-o; I guess not. I'll see what husband says." And presently the answer came in a letter from the husband: "We appreciate your asking us, Miss K——. You've been good to us all along; but I'm working now and able to keep the wolf from our door. Give the dinner to some one that needs it more."—Deaconess Advocate.

For Each Day.

Cheered by the presence of God, I will do each moment, without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory—that is to say, with exactness and in peace. I must neglect nothing. I must be violent about nothing.—Fenelon.

Our Boys and Girls.

"Jest Let It Hurt!"

We were hunting among the Tennessee mountains, and came upon a log cabin on a sunny southern slope. The only evidences of prosperity were to be found in a brood of tow-headed little children who were scampering about the door-yard. The oldest was a sturdy lad of twelve or thirteen. He told us his own name in answer to our query; and then we asked him that of a little shaver fixe or six, who was tagging around him like a shadow.

"His name? He ain't got no name. We jest call him Monkey. That's his name—jest Monkey; and he's mean!"

"What does he do?"

"Bothers! Bothers dad and mam and all the young ones and me. He bothers me when I work and when I play."

"Do you have to work?"

"Work? Well, I should say. I cut all the wood that's cut fer this here place."

He was a worker, sure enough; but, when he heard the guns go off, he went with them! He followed us over hill and vale, through forest and clearing, through stubble fields and bramble patches. As he emerged from one of those tangled masses of blackberry bushes which are so common in that region, I noticed that his little bare shins from his knee to his ankle were just streaming with blood.

"Whew!" said I, sympathetically.

"That's nothin'!"

"Don't it hurt?"

"Hurt? You bet it hurts!"

"What are you going to do about it?"

"Do? I ain't goin' to do nothin' but jest let it hurt!"

Now, that is the kind of stuff that makes men! "Jest let it hurt." Don't squeal, don't kick, don't put up your lip; but "jest let it hurt." It is not such a bad education as some others for a boy to go stumbling bare-footed around a farm or through a country village. I pity the boy who has never done it.—Evangelist.

Playing Doctor.

A lawyer has two bright children. A few days ago their mamma found they were playing "doctor." The youngest child was the patient, with head wrapped in a towel, and the older, the physician, with a silk hat and cane. The mother, unseen by the little ones, listened at the doorway.

"I feel awful bad," said the patient.

"We'll fix all that," said the doctor, briskly. "Lemme see your tongue."

Out came the tiny red indicator.

"Hum-hum! coated," said the doctor, looking very grave indeed.

Then, without a word of warning, the skilled physician hauled off and gave the patient a smart rap in the region of the ribs.

"Ouch!" cried the sufferer.

"Feel any pain there?" inquired the doctor.

"Yes," said the patient.

"I thought so," said the healer. "How's the other side?"

"It's all right," said the patient, edging away.

Thereupon the doctor produced a small bottle, with what looked like either bread or mud in it, and placed it on the table.

"Take one of those pellets," the physician said, "dissolved in water, every seventeen minutes—al-ter-mit-ly."

"How long mus' I take 'em?" groaned patient.

"Till you die," said the doctor. "Good-bye."—Sunday-school Evangelist.

A Pair of Pink Slippers.

"Look!" said one deaconess to another, "what came to me through the mail this morning?" It was only a pair of mittens she held up lovingly, but we knew from her face there was a story about them, so we said, "Tell us the story."

"These mittens were sent by a child living near my own home. Maudie is an English orphan, who was adopted into a Christian family, and though only fourteen, she has been a sufferer for years from spinal trouble.

"When I was at home I used to visit her often to read and sing to her. After I entered deaconess work I still made her an occasional visit in the shape of a letter, and she became greatly interested in our work in Toronto, and longed to do something for it. She had no money to give, but she had a pair of pink woollen slippers, and one day she said to her mother, 'My slippers are of no use to me, so I will unravel them and knit a pair of mittens, and send them to Miss ——, for some poor little child.' Her mother says she was a long time making them, as knitting tired her—she sends them, wishing she could do more."

Do you not think our blessed Master will say about her and her two mittens as he long ago said about the widow and her two mites, "She of her want did cast in all that she had"?—The Christian Guardian.

Mary Did Her Best.

The public schools of a certain New England city have recently taken to an exacting form of art. The pupils are placed before a model and told to sketch as they see.

One day a little girl was seated in a chair on the platform and her classmates were given the usual order.

The results varied. Some of the drawings looked like a human being in a state of repose, others like wooden dolls. But one little girl had drawn the chair and a tiny figure standing in front of it.

"Mary," said the discouraged teacher, "didn't I say, 'Draw Amelia as you see her'?"

"Yes'm."

"Well, is she standing in front of the chair?"

"No'm. She's sitting in it."

"Then why didn't you draw her sitting?"

Tears came into the child's eyes. She was misunderstood.

"But I hadn't got to it," she said. "I was just going to bend her down when you rang the bell."—Youth's Companion.

Too Polite.

At a recent church dedication the preacher, who was a stranger, followed up his semon by an earnest appeal for the balance of the money needed to pay for the building.

The collectors went round, and promises came in. As the subscriptions were one after another read, a collector announced, "The five Black children, one dollar." The courteous preacher quickly amended the statement by announcing, "Five little colored people, one dollar."

Amidst an outburst of merriment, the pastor hastily explained that the donors were white children by the name of Black.—Central Christian Advocate.

ARRAIGNED AS A NUISANCE.

The Anti-Saloon League has decided to take a new tack in fighting saloons in Ohio, and the outcome will be watched with interest, not only by saloonists, but by temperance people as well. The League purposes to make a test case on the claim that a saloon is a public nuisance, and should be abolished.

It is true that a saloon in a residence district causes a depreciation of realty values in the neighborhood, and on this fact the claim is made that it is a public nuisance in a legal sense. It is the belief of a large number of persons that a saloon anywhere is a nuisance; but if it is so declared by the courts the temperance people will have a legal weapon which they can wield with powerful effect.

BREVITIES.

The dancing-school is the devil's kindergarten.

If the world owns you Christ must disown you.

It is the daily drill which makes the battle hero.—Punshon.

You cannot always get what you like. Then like what you get.

Righteous talk is a very poor substitute for a righteous walk.

A promise made by the head should be endorsed by the heart.

Infidelity and philanthropy have not even a speaking acquaintance.

The advantages of good habits are as great as the disadvantages of bad ones.

The only way to get rid of a past is by getting a future out of it.—Phillips Brooks.

The modern "sword of the Lord and of Gideon" is the Word of God on the lips of men.

Bunyan's "Pilgrim's Progress" has been translated into two hundred and three languages.

The best reward for having wrought well already is to have more to do.—Chas. Kingsley.

Every right action and true thought sets the seal of its beauty on person and face.—John Ruskin.

The incarnation teaches man the greatness of his misery by showing how a great a remedy was needful. —Pascal.

One reason why men do not heed the Gospel is because they do not hear the Gospel preached. —Whipple.

There are two kinds of folded hands—those that lie upon empty laps and those that lie upon finished work.—Buckham.

A poplar leaf can hide the sun from our sight; the slenderest terrestrial care hides God's shining immensity.—Roux.

It is not all who fulfill the duties of gratitude who on that account may flatter themselves they are grateful.—La Rochefoucauld.

More than half of the unhappiness in the world comes from a perverse unwillingness to look on the bright side so long as a dark side can be discovered.

The "Christian Advocate" says: "Nearly two thousand years have elapsed since Jesus ascended, yet his power over men has not abated. Nay, it is greater today than ever. Thousands of men and women are ready at any time to go to the ends of the earth for him."

FOLLOW ME.

Doing and knowing are blood relations. Obedience is the organ of spiritual vision. So Robertson reissued the truth that, if we would know God's doctrine, we must do his will. Experiment and experience spring from the same root, and will not grow apart. Do you wish you had a Christian experience? Will to make the Christian's experiment. Would you know who Christ is, and what he can do for you? Obey him; do as he directs. Do not expect experience without experiment. "Follow me" was Christ's way of saying: "Taste and see that the Lord is good. Blessed is the man that trusteth in him."—Sunday-school Times.

If thou canst not continually recollect thyself, yet do it sometimes, at least once a day—namely, in the morning or at night.—Thomas a Kempis.

Miraculous Cure

W. J. DALTON.

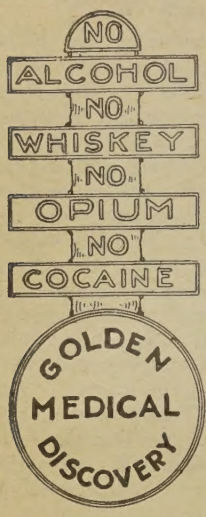
Dr. Williams' Pink Pills for Pale People

"I had been troubled with rheumatism all my life, even when a boy. It attacked me in the legs, arms and shoulders. The pain in the latter was particularly severe. I, of course, took medicine for it, but did not obtain permanent relief. One day about three years ago while reading a newspaper, I saw an advertisement of Dr. Williams' Pink Pills for Pale People and determined to give them a trial. I had taken but three boxes of the pills when the trouble which had been my affliction from childhood, entirely disappeared.

"About a year later, I had another attack of rheumatism which was brought on by working in a damp place. I remembered well what Dr. Williams' Pink Pills for Pale People had done for me, so I immediately purchased some. Strangely enough just three boxes again cured me, and I have been entirely free from rheumatism ever since. I have told a number of people about Dr. Williams' Pink Pills for Pale People, and they have taken them with the most beneficial results.

W. J. DALTON,
Secretary Board of Trade,
Wellsburg, N.Y.

At all druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., postpaid on receipt of price, 50 cents per box, six boxes $2.50.



If a medal were awarded for the most perfect temperance medicine prepared for family use it would undoubtedly be given to Doctor Pierce's Golden Medical Discovery. This medicine which is entirely non-alcoholic and non-narcotic, produces actual strength, instead of the simulated strength which results from the use of "whiskey medicines," or nerve numbing narcotics.

The many and remarkable cures resulting from the use of "Golden Medical Discovery" prove the soundness of Dr. Pierce's theory that in these days of haste and hurry the stomach is the common breeding place of disease. These cures also prove the soundness of Dr. Pierce's reasoning that "diseases which originate in the stomach must be cured through the stomach." The "Discovery" is a medicine for the stomach and other organs of digestion and nutrition. When the stomach is healthy the blood made in the stomach is healthy, and sufficient in quantity to nourish the nerves and strengthen the system to resist or throw off disease. Nature develops life, sustains life and preserves life by nourishment. Vital failure comes when the body is starved either from lack of food or the inability of the digestive and nutritive organs to extract the nourishment from the food taken into the stomach. "Golden Medical Discovery" takes the obstacles from Nature's way so that she can sustain life by her own methods.

Dr. Pierce's Pleasant Pellets assist the action of "Golden Medical Discovery."

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NO MORE PRIZE FIGHTS IN OHIO

Governor Nash proposes that Ohio shall be a closed State to pugilists. The Governor gave notice that he would use all the power of the State if need be to prevent the prize fight which was to have taken place in Cincinnati on the 15th ult. Arrangements had been made to send four regiments and a battery. Governor Nash intended going to the front and taking personal command. It is greatly to the credit of the governors of Texas and Arkansas that they prevented the disgusting and brutal prize fight which certain vile men endeavored to have a few months ago. The rising public opinion in opposition to such outrageous exhibitions is an encouraging and hopeful sign of the times.

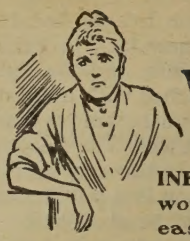
Great is the power of love; yea, it is an excellent gift; it alone makes every burden light and the rough smooth. With it burdens are not burdensome, and the bitter becomes sweet and refreshing. * * * There is nothing sweeter than love, nothing stronger, nothing deeper, nothing broader, nothing more pleasant, nothing better either in heaven or in earth.—Thomas a Kempis.

"New York Observer" says: "Great enterprises appeal particularly to the spirit of this age. If so, let men turn their attention to the greatest enterprise this world has ever seen, the universal extension of God's spiritual kingdom. The largest thing in the world today is Christianity."

For Loss of Appetite

Take Horsford's Acid Phosphate.

DR. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.



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